



Image, It or Apparition

A Brief History of Events at

Holy Trinity Episcopal Church

Shamokin, Pennsylvania 17872

Before, During and After Appearance

April 13, 1977

Definitions--

The IMAGE -- The most commonly used term, especially by out-of-town drivers seeking directions: "Where is the Church with the Image?"

The noun "image," spelled at first with a small "i" was first used in the headline and text of the original story in the Shamokin News-Item, April 15, 1977. Nearly every newspaper since that date has used that short, graphic noun in headlines and text. After eight years of spoken, written and television usage, the nouns "Image," and "Holy Trinity Church" are almost synonymous.

"IT" -- Is another commonly used pronoun in reference to The Image. One church visitor will ask another, "Did you see it?" Or perhaps, "It was clearer than usual today." Almost always the term is used with reverential respect; seldom in derision.

A notable exception to respectful usage was by Greg Walter, in a lengthy article concerning The Image in the November, 1977 issue of PHILADELPHIA Magazine. His frequently satirical story was titled, "IT."

APPARITION -- A noun used by Pat Knutti in her booklet, "The Face on the Tabernacle Veil," and spelled with a small "a."

Since the Rev. Richard A. Randall became rector of Holy Trinity in December, 1978, he has preferred the word "Apparition," which perhaps more closely follows dictionary definitions: "--the act of becoming visible or appearing; or, "--an appearance of something not real or tangible."

Many people interchange the words in written and spoken usage. □



Interior, Holy Trinity Episcopal Church, Shamokin, Pennsylvania, looking east toward main altar, and tabernacle with Image. St. Mary's Chapel at left. Photo made 1978, by David Haupt.

Cover and facing page photos courtesy of David C. Haupt

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Image, It or Apparition

A Brief History with Commentary
Authorized by the Rector, Wardens and Vestry of

Holy Trinity Episcopal Church

400 North Washington Street
Shamokin, Pennsylvania 17872

Before, During and After Appearance
Wednesday Evening, April 13, 1977

*As Recalled by Participants and
Reported in the Media*

— • —

Written and Compiled by
KARL A. HOFFMAN, Parishioner

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An Introduction --

Today--late June, 1985--more than eight years have passed since the publically announced appearance of the face of Jesus on the tabernacle veil at Holy Trinity Episcopal Church, in Shamokin, Pennsylvania.

The author recalls--

In his Easter Sunday sermon before the April 13, 1977, appearance, Father Frank Knutti reported that during his private devotions during Holy Week, he had experienced a strong sense of an unusual "presence" about the altar. He told of looking toward the altar and seeing the upper part of Jesus' face on the tabernacle veil. Not trusting his own perception, Father called his wife, Pat, and their daughter Leslie (Judy), to come into the church to verify his vision. He said, they too confirmed his sighting. Soon thereafter the vision faded from view and did not reappear until the Wednesday evening after Easter.

I remained after service Easter Sunday morning and asked Father if I might write about his mysterious Holy Week sightings for the News-Item. He requested that I not report them lest they be misunderstood by the general public. I acquiesced to his request.

For the record: I was not present on the historic evening of Wednesday, April 13, 1977, for the service of Benediction or the social session which followed in the Parish House. I was at the local Elks Club.

I was called to answer the club phone about eight-thirty that evening and Pat Knutti, in a highly emotional and excited voice told me: "There's a miracle at the church--come see it--hurry, hurry!"

I rushed across the creek bridge and into the nearby Parish House where Pat, and other aroused members of the congregation escorted me through the rear door of the church exhorting me: "See, see, the face of Jesus!"

I looked toward the altar and, try as I might, at first I could see nothing unusual. I turned to Pat and asked where exactly I should look. She pointed and exclaimed, "On the tabernacle veil--see, see, it's the Face of Our Lord!"

Then, I saw Him--and believed.

I joined my fellow church members in prayers of praise and thanksgiving and in the singing of the Doxology. The group moved from the church into the Parish House and it was at that moment, on the evening of April 13, 1977, that Father Knutti turned to me and said, "Karl, it (the publicity) is now in your hands."

The following morning I alerted Editor Thomas Brennan that I would have a most unusual story for him on Friday, the 15th, and suggested that he send a photographer over to the church at once. I spent most of Thursday writing the story which, with the now-classic photograph, was published exclusively in the Shamokin, Pa., News-Item on Friday, April 15, 1977.

After the Associated Press put the story on its national wire the floodgates of newspaper, television, radio, magazine and church-related publications followed in a never-ending stream of reporting about the Image at Holy Trinity. The intensive coverage continued for well over a year.

Beginning with the evening of April 15, and continuing for more than a year, the doors of Holy Trinity were seldom closed for more than a few hours at night as the curious, the devout, skeptics and unbelievers flocked into the church from early morning until late at night. Some came to scoff convinced it was all a hoax, others were mystified and unsure of what they had or had not seen. But the vast majority of the thousands of visitors were devout pilgrims who came to pay homage to His Face at the altar; to petition with special intentions for healing of afflictions in themselves or for loved ones. Some were brought in wheelchairs, many carried canes. Most stayed to receive the rite of Laying on of Hands, prayer and anointing by Fr. Knutti and volunteer visiting priests.

The catalyst involved between the sighting of the Image on April 13, 1977, and the thousands upon thousands of visitor-pilgrims to the Shamokin church, was the original newspaper reporting of the event in the News-Item.

This first story is now historically basic to any study or discussion of the Image-Apparition at Holy Trinity. The story, on the first page of the second section of the newspaper, appeared under a one-line, five-column-wide headline:

"Image of Christ seen on altar cloth."

The original Shamokin News-Item story is reprinted in full on the following pages.

The News-Item

Shamokin, Pa., Friday, April 15, 1977 — Section B

Image of Christ seen on altar cloth



Altar at Holy Trinity Episcopal Church

By Karl Hoffman

SHAMOKIN — "Grandmam, grandmam, hurry—come see God!"

Iris Reigle, age nine, tugged at her grandmother's hand last Wednesday evening and, pointing to the altar at Holy Trinity Episcopal Church, exclaimed: "Grandmam, on the cloth—see, there is God's face."

Grandmam, Mrs. Clarence Fegley, Burnside, standing in the rear of the church, turned toward the altar where the Blessed Sacrament is kept in a cloth-covered tabernacle. "At first," Mrs. Fegley said, "I couldn't see anything except the altar, the flowers and the tabernacle. Then, as I looked more closely at the veil I, too, could plainly see what my granddaughter first saw: the face of Jesus.

"Little Iris was excited because of this unusual vision," she added. "I told her to call her daddy and mother, Mr. and Mrs. Lester Reigle, and other members of our family from the Parish House to come into the church. They came—together with several members of the congregation who tarried following the Wednesday evening prayer and Benediction service—and each of them saw the face on the veil covering the tabernacle.

"With one accord," she reported, "We knelt in prayer and wonderment at the opportunity to see this miraculous revelation."

Several days before and since Little Iris' exciting experience, the face, and at times, the full figure, of Jesus Christ was observed by the rector and an

estimated 25 to 30 individuals in Holy Trinity Episcopal Church. Both members and several non-members, of the parish present at the 9:00 Mass Thursday morning, reported the image was still visible—although somewhat less distinct—on the tabernacle veil.

The Rev. Frank R. Knutti, rector of Holy Trinity, said he was first aware of "an unusual presence," in the church sanctuary as he read his Breviary about midnight last Maundy Thursday.

"The church was empty—the last watchers before the Altar of Repose had left—but I felt a strong certainty that I was not alone. I glanced around the church but saw nothing unusual until I turned toward the altar. There, on the linen cloth surrounding the ciborium containing the Blessed Sacrament, I beheld the face of Jesus. He was facing me—just as He did at the same time and in the same place two years ago." Father Knutti reported.

"I called my wife, Pat, and daughter, Leslie, and they too, saw the image. Throughout this Easter season, beginning with Maundy Thursday, Good Friday and Holy Saturday, Easter Sunday and this week," the rector said, "many of our members, and a few non-members have

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FOREWORD

AFTER THE first week of interviews and writing I was convinced of the need to modify my announced ambitious plans to produce a "comprehensive" report concerning The Image.

To be truly comprehensive, a much thicker volume would be needed to include: longer excerpts from local and national writers, more complete--and probably boring--quotes from parish minutes, annual reports and diocesan officials.

In an effort to attain readability and to avoid driving the reader to indifference or sleep, selective editing was deemed necessary.

So, this booklet may be more accurately described as a reporting of:

"Personal Recollections of a Blessed Event in the Life of Holy Trinity."□

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witnessed this miraculous vision. I am firmly convinced Father Knutti said, "if you seek Christ long enough and earnestly enough, He will reveal Himself."

Throughout daylight and evening hours of the past week, members of Holy Trinity Parish, and friends who have been told of this vision, have been observed in prayer and meditation before the church's altar.

Mrs. Marvin Beck, a member of the Altar Guild, reported that while engaging in a private prayer of adoration before the Blessed Sacrament during the Easter season she became aware of "a very bright light" around the ciborium. "As the light changed, I could clearly see the figure of the Lord--both

kneeling and standing. I could see his long hair and the wound in the palm of His hand. It was a beautiful sight," she said.

Mrs. Mary Regevitz, another long-time member of Holy Trinity Parish, reported that she, too, saw Jesus in a standing position, facing forward with hand outstretched, on the ciborium cloth. A partial list of other members of the congregation who witnessed Jesus' image during the Eastertide season include: Marvin Beck, Walter Avery, Mrs. Richard Keiser, Miss Barbara Burrows, Mr. and Mrs. Charles F. Miller and Mr. and Mrs. Marlin R. Burrows. During the Thursday morning Mass, Mrs. Burrows read a portion of the 14th chapter of St. John's Gospel in which God promises to reveal Himself to His followers.

HELEN MILLER remembers---

Father Knutti telling her of the time two bus loads of Black men and women from Baltimore visited the church. As the group knelt and prayed before the Image, they began humming spirituals. Father relates that he moved to the organ and played with them: familiar old-time Southern melodies from his ministry in the mountains of eastern Kentucky.

"We had a happy two-hour Gospel sing-a-long," Father said, and "they were reluctant to leave after an unexpectedly joyous musical visitation."

THE AUTHOR remembers---

Seeing several gypsy women, with black shawls around their heads, walking up the sanctuary steps and placing Rosary beads on the altar in St. Mary's Chapel where the second Image of Jesus appeared. Church attendants asked them to kindly refrain from approaching the altar so closely and touching objects upon it. The complied.

At an informal coffee hour following the Thursday morning Mass several parish members remarked that never before in their memory has so close a congregation fellowship been evident. They pointed to an increase in membership at all Easter-time services as evidence of this spirit of unity.

At post-Easter services this week it was revealed that several members of the congregation had been healed of severe physical infirmities through God's special grace. For these, and other manifestations of His love for members and friends of Holy Trinity Parish, the congregation, at the conclusion of the Thursday morning Mass, joined in singing the Doxology.□

The Bishop speaks--

By The Rt. Rev

DEAN T. STEVENSON, Bishop, Retired
Diocese of Central Pennsylvania
1966 - 1982

I AM PLEASED to make some comments about the appearance of the image on the tabernacle veil at Holy Trinity's altar.

Back in 1977, when I first received a call from Father Knutti telling me what was taking place there, I was a bit astonished and I'll admit, somewhat skeptical. How could this be? If it is a fact, why this appearance at Trinity, why not the Cathedral in Harrisburg? Why not the Cathedral in Washington, D.C.?

Suddenly, I was receiving calls from all parts of the U.S., and from newspaper and TV sources asking what did I think about the image at Shamokin?

I knew that I must go and see! Soon Mrs. Stevenson, my daughter, Ruth and I were on our way. When we arrived at Holy Trinity we found hundreds of people waiting to get into the church. When we finally entered, we knelt, prayed and looked. Each saw something different on the veil, but we all agreed that there had come over us a feeling of peace and joy which refreshed our souls and bodies. We soon learned that others were having the same experience.

Outside I was asked what I thought. I said that I didn't pretend to understand this mystery, but that I did feel that those who went to Holy Trinity were being spiritually refreshed and strengthened. For that I rejoice.

I was pleased, too, to see that Fr. Knutti and his people were using this means to bring people to worship the one true God, and were avoiding any efforts to commercialize this happening.

I did say at the time that the great interest shown by the public was an indication to me that many were looking for a sign from God; and I challenged churchmen in our Diocese to help them to see God through our Lord, his church



BISHOP STEVENSON, Retired

and his sacraments.

Looking back, I can now say that this was one of the most dramatic things that happened during my Episcopacy. It is true that most people are more impressed by the strange and unusual rather than by the normal and familiar. Certainly this event was the most unusual of all.

I shall always be grateful that Fr. Knutti and his people used this image to point people to the Lord himself. They didn't want this experience to be a kind of empty emotional intoxication. They knew that a vision of this sort would be incomplete unless it had source and content. They knew, too, that the source must be God himself. St. Thomas Aquinas once said: "Perfect blessedness consists of a vision of God." Fr. Knutti helped us to go behind the image to the source, God; and to its content, Jesus Christ, the ultimate revelation of God.

Another value of the image was that it helped many to develop their God-given sense of holiness. Certain places and certain things stir our sense of the Holy. J.B. Priestly once said: "It is good for a man to open his mind to deep wonder and awe." Thousands who visited Holy Trinity did just that!

I suppose I shall never understand fully the mystery of the appearance on the veil at Holy Trinity, but I can tell you that the people at the parish have been blessed by this appearance, and have in turn helped many others to find their way to our blessed Lord and to His Holy Church. □



Fr. Randall: 'Behold! The Bread of life--the Cup of salvation'

'The Apparition and Holy Trinity a part of our journey of faith'

By the Rev.

RICHARD A. RANDALL, Rector,
Holy Trinity Episcopal Church

SHADES of THE MIRACLE OF THE BELLS!
That was my initial reaction when I first saw and heard, via national television in April, 1977, about the Apparition on the tabernacle veil in Holy Trinity Episcopal Church, in Shamokin, Pennsylvania.

As a much younger person, I had read the book, written in 1946 by Russell Janney. It told the story of the miraculous happenings in a small Pennsylvania coal town in the area of

Wilkes-Barre. I had also seen the movie version starring Fred McMurray.

I suppose there was a note of skepticism in those words, yet I had seen the Image of Christ. At the time I was Vicar of Holy Trinity, Brookville and Christ Church, Punxsutawney in western Pennsylvania and little did I realize that God would someday call me to be the rector of Holy Trinity, Shamokin.

On July 5, 1977, Fr. Thomas Russell of St. Andrew's, Clearfield; Fr. Brian Reid of Holy Trinity Houtzdale and St. Laurence, Osceola

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Mills; and I drove to Geisinger Medical Center to see our friend Fr. Vincent Browne, Rector of Grace Church, Ridgway, who had just undergone surgery for cancer. While there we decided to visit Shamokin before having dinner with his wife, Muriel.

When we entered the church I again saw the Apparition. As I knelt in its presence I became aware of a change in its intensity. It seemed to grow stronger as I knelt there looking at it. I was to learn later that others had similar experiences. While there we met Fr. Frank Knutti, who Fr. Russell had known from seminary days in Lexington, Kentucky. There still was no inkling on my part that I would one day serve the Lord in this parish.

Unexpected invitation

In the late Summer of 1978, I received, "out of the blue," a letter from the Rev. Canon Kermit L. Lloyd, Executive Officer of the Central Pennsylvania Diocese, inquiring if I would be interested in considering the vacancy at Shamokin. I had been actively looking at a change in parishes for sometime feeling that my work in Brookville and Punxsutawney was finished. I responded in the affirmative and arrangements were made for an interview with the vestry.

The decision to come to Shamokin was not as easy as some might suppose, who would view the Apparition as some kind of ecclesiastical plum. While the Apparition was an important part of the picture here it was not the deciding factor in my acceptance of the rectorship. I made it clear to the vestry that if called, I would come only as a parish priest and not as the guardian of a shrine.

My wife Marty and I had some real reservations about coming to Shamokin, and at the time were faced with the problem of deciding between Holy Trinity and another position that had been offered. When the answer to our dilemma came it was without warning. I just knew that the decision was made and we were coming to Shamokin, but I had no sense of having arrived at it. Believing that the Lord's hand was in this I wrote the vestry of my acceptance of the rectorship.

It was not until Pentecost Evening 1979, and

the appearance of another Image of our Lord in St. Mary's Chapel, that I learned of the Apparition's role in my being called to Holy Trinity.

As Senior Warden Avery and I sat looking at the new Image that night, he related that when I led prayers in the church with the vestry on the night of my interview, the Apparition on the main altar kept getting stronger and stronger.

The vestry accepted that as a sign I was the one to be called. They elected me that same evening after my wife and I had left.

This revelation and the experience of the new miracle left me deeply moved and humbled in a way I hadn't experienced before in my spiritual journey.

My Pastoral Ministry at Holy Trinity began on December 1, 1978, and in the intervening years has been filled with many new and unusual experiences. Far too many to relate here, but yet I would like to share something of that ministry using my Pastoral Letter issued on Advent Sunday 1981:

Beloved in the Lord:

When I look back and think about our first Advent together I must freely admit that I entered upon my rectorship without a full comprehension of the magnitude of the ministry being carried on in this small parish. I am not just talking about the ministry which we have by association with our brothers and sisters in the Episcopal Church, nor within our immediate parish family, but the additional ministry we have become involved in because God chose to bestow upon us a gift; the Apparition on the tabernacle veil.

This new ministry in His Name which we gained was not intended just for the people of Shamokin or the citizens of Pennsylvania, but has included thousands from coast to coast, as well as many from other nations. In fact there are times that it seems we are in a situation like our Lord found himself in relationship to His home town. They had known Him before His ministry began and as a result turned a deaf ear to Him. Thus He was unable to do much for them. Further, what we are involved in is

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ecumenical in nature because these people have represented many different denominations. Again, because of this there are times when it seems that we mean more to strangers than to our fellow Episcopalians.

What all of these pilgrims have in common is their spiritual search for God in their lives. For they are the sick, wounded, crippled, afflicted in mind, the fearful and anxious; some filled with doubt and despair, dying, bereaved, the contemptuous and scornful: who need a touch or sign from God to bring them peace and serenity. What the Apparition has done is to focus their attention on us as a place where they might be touched or receive a sign from Him.

Finding ourselves confronted with these multitudes we have sought as a parish to be a channel of God's Grace in various ways:

1. We have attempted to extend a warm hospitality to them and thus providing an environment in which they felt they could share their concerns.

2. We have tried to be as helpful as possible in our phone conversations, again creating a sense of openheartedness.

3. We have sought through our correspondence to reach out to them in love.

4. Last, but not least, we have made them a part of our on-going prayer life. Included in this is the sharing with many of them the sacraments of Holy Unction and Communion.

If should be pointed out these ways of ministry are not just carried out by your rector, but have involved many others of our parish family as well as others from outside our ranks. Further, we have done this task in poverty which has demanded sacrifices from all of us. Our Apparition brought us fame, but not the great material wealth enjoyed by other, and better know shrines. This is a situation in which I find much happiness; it indicates our ministry parallels that of our Lord and the early Church--each performing under the stress of poverty.

The question now arises whether we have succeeded in being a point of contact with God for those who have sought our help. The answer

for many is, yes! God has been able to use us and we have heard from some who were willing to share that testimony with us:

Our own Marlin Burrows in **GUIDEPOST** magazine; the lady from New Jersey whose headaches were eliminated; the couple from Florida whose son was healed of asthma; the man from the Valley Forge area healed of his cancer; the man from Bethlehem cured of alcoholism, and others.

For myself, I can witness to God's healing grace in my life since I am no longer obliged to take thyroid medication as I did when I arrived here in 1978.

Ministry not always easy

The carrying out of this ministry hasn't been all sweetness and light. Our parish has been preached against. We have been a victim of rumors and efforts to direct people away. Attempts have been made to desecrate this holy place.

But more importantly, Satan has placed many temptations in our way such as: dissension, pride, bitterness and worldly pleasures in an attempt to disrupt our common life and prevent effective ministering from being done by us. Such efforts we can be assured will continue as long as we try to serve the Lord.

Sustained by prayer

As I look back I see that our parish has been sustained to carry on its ministry by a strong prayer life. This life is centered in the Holy Eucharist which is offered each day of the week.

If our comprehension of our ministry is to be complete we must consider two further points. The first is that we began all of this with an act of faith in what God had done. We have continued acting on that faith and we have only that faith supported by all that has transpired to confront our future.

Secondly, we stand under harsher judgement than others because we have known the working of God in special ways.

Together these points make our stewardship of what has been given us a heavy cross to carry. □

'Miracles' at Holy Trinity Church--

'Jesus healed me,
I'm all better'

MARLIN BURROWS

AUTHOR'S NOTE: *More than four years ago (June 1981) GUIDEPOSTS magazine published an article, "The Miracles at Shamokin", sensitively written by its Associate Editor, William Deerfield, relating how Marlin Burrows, a life-long member of Holy Trinity Church, was "miraculously cured" of cancer after receiving Communion and Holy Unction from his Rector, The Rev. Frank R. Knutti.*

Following this "miracle" in 1977, Mr. Burrows enjoyed with his wife an active and normal life. Attending daily Mass and working hard for the Church. On April 28, 1981, his devoted wife died suddenly just a month before the publication of the GUIDEPOST article. In late 1982, Mr. Burrows, was taken ill again with cancer and himself entered

AN ESTIMATED 125,000 people have visited Shamokin since Holy Week, 1977, to see what has been termed the miraculous appearance of Jesus' face on the tabernacle cloth at Holy Trinity Episcopal Church.

Not until June, 1981--nearly four years later -- was it generally known that a second, and related, "miracle" was made manifest in Holy Trinity in the Fall of 1977, but was not reported outside the Parish family.

On a Tuesday morning in October, 1977, Marlin Burrows, age 63, and a life-long member of the parish, desperately ill with cancer which had spread throughout his body, asked his devoted

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VIOLET and MARLIN BURROWS

Their faith wrought miracles •

Eternal Life on Maundy Thursday of 1983. This final illness did not shake his faith in what God had done for him in 1977.

In related accounts, Elaine (Burrows) Schlegel and Marylou (Burrows) Long, daughters of the late Marlin and Violet Burrows, relate memorable incidents of their father's final days. These stories, requested by the author of this booklet, relate for the first time their shared problems, joys and sorrows before, during and after "The Miracles in Shamokin."

By ELAINE (Burrows) SCHLEGEL
and MARYLOU (Burrows) LONG,

Elaine Remembers

ALMOST AS long as I can remember our lives--the family--revolved around the Church. Although we participated in many other aspects of life (school activities, work, vocations), the scheduled church events always took priority on our schedule.

Both my parents celebrated life by living it each day to its fullest. They had a lot of energy; worked hard and enjoyed travel, nature and people.

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wife, Violet, to help him dress for what he felt would be his last Communion in his home church. Too weak to sit upright in a church pew, Marlin lay down in the adjacent Parish House and collapsed from weakness caused by his illness and inability to swallow food.

The story of his healing appeared in the June, 1981, issue of GUIDEPOSTS, a nationally-distributed, church-related (not Episcopal), monthly publication. In his own words, Marlin reveals details of that memorable morning:

"Once in the parish hall, I collapsed in a pew, Vi looked at me lying there sweating and pale, then shook her head and hurried back into the church. A few minutes later, my rector, the Rev. Frank R. Knutti, found me there.

" 'Come with me, Marlin,' he said, gently helping me into the sacristy where he propped me up in a chair. Then he hurried into the sanctuary.

"My head was spinning and my ears were buzzing, but I could hear him talking: 'Marlin Burrows is in the back. He's very sick. Father (John) Gramley (of Sunbury), will you please lead the congregation in prayer for Marlin, while I give him Holy Communion and anoint him for healing?'

"In a minute Father Knutti was back, his white vestments rustling as he stood before me. Placing the wafer on my tongue he softly repeated the words of Christ, instituted at the Last Supper: 'Take, eat, this is My Body which is given for you. Do this in remembrance of Me ...' What sweet comfort was in those words, spoken by the Savior! But when I swallowed, I gagged.

"Helpless, weak and sick, I looked up at the rector. His right hand touching the vial of oil that had been consecrated by prayer. As his hand moved toward my face, I closed my eyes. His fingers brushed my forehead, marking it with the sign of the cross, in accordance with the words of the Bible: 'Is any sick among you? Let them call for the elders...and pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up...' (James 5:14,15).

" 'Dear Christ,' I prayed from my heart,
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Our family life had all the elements of many diversified personalities living together. Emotions like anger, disappointments, anxiety, love and laughter were all a part of our growing years. A point of contention between Dad and I was some of his old fashioned ideas, some might say: stubbornly old fashioned.

In 1956, when Dad had a heart attack, we experienced a change in life style, which required us all to take a step in faith.

My Mother's faith was a stabilizing factor through this upsetting period and that's when I started to develop a friendship with her that continued until she died.

Her faith in Jesus as Lord was unshakeable. Through many conversations with her about God--over the years--I finally started to realize that although she seemed to thoroughly enjoy living, she was anticipating a reunion with the Lord.

Shortly before she died (April 29, 1981), while we were having one of our conversations about the Bible, she said, "Elaine, when I die don't cry for me because I yearn to see the Lord face to face."

Father Knutti helped her grow in her Christian walk by his honesty in calling attention to the areas of her life that needed to become more Christlike. He served as her spiritual mentor at a time when she was seeking a deeper relationship with God. She respected his leadership and they developed a warm friendship.

When the Image appeared at the veil at Holy Trinity, my mother was excited, believing it as a special gift from God. At the same time my father wasn't quite sure how to react to the Image or the disruption to the quiet little parish he loved just as it was. Whenever my mother would talk about all the exciting happenings at the church my father would sit by passively listening.

After he started to have a lot of pain in his rib cage and the diagnosis from Geisinger Medical Center, was a metastasis of his prostate cancer to his bones, he decided to take the recommended treatment to try to prevent further

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'please heal me...'

"A rippling sensation began at the spot on my brow that had been anointed. It was like a soft electric current or running water. It coursed throughout my body and was gone.

"The nausea left me. I sat up and was about to speak, but the rector had already turned and entered the sanctuary. I sat there a few minutes, not quite believing the change I was feeling. Then I began to get hungry. By the time the service ended, I was ravenous.

"Meanwhile, Violet, who was in the church, excused herself. 'I've got to take poor Marlin home,' she told her friends. 'He's so sick.' When she entered the parish hall, I was at a table having toast and coffee with the rector's wife. We were laughing.

"Marlin!' Vi cried, running to my side.

"Would you look at this guy!' the rector's wife said with a grin.

"Vi, honey,' I said, 'Jesus healed me! I'm all better.'

"It was all true. I felt healed in the depths of my being. And I was getting stronger by the minute.

"Oh, dear Lord"" Vi cried, hugging me. She held me at arm's length, as if she didn't quite believe it. Then she hugged me again and sobbed, 'Dear Jesus, thank You! Thank You!'

"By then the rector and most of the congregation were crowding around us. 'I've been healed, Father!' I cried, embracing him. Everybody was laughing and crying and praising God at once. It was a bedlam of joy.

"Then we all trooped back into the church, and the rector played 'He Touched Me' on the organ, and we all sang. When the last notes died away, I approached the altar rail with Violet by my side. Kneeling down, we made the sign of the cross..."

As Burrows talked with this reporter just a few days ago, he added: "It's true--every word of it. Some people may think I'm seeking publicity for myself, that simply isn't so. I know how sick I was; I heard my doctor tell my wife:

'Take him home and make him comfortable, there's nothing more we can do for him here.' I know what happened to me in church. I'll never forget it.

Praises hospital treatment

"I return to the hospital (Geisinger Medical Center) every four months for checkups. During the past three and a half years, the doctors report no signs of cancerous tissue. I am indebted to the hospital and its staff for the care given me during my illness, a subsequent heart attack and a hernia operation. My doctors feel that drugs and therapy played a major role. I am sure," Burrows said, "they did all within their power to arrest or cure my cancer. I urge any ill person to first seek medical help, as I did. However, if the time ever comes when the best of professional healers can do no more, never forget," he said, "those who truly believe in our Lord can turn to Him for strength, comfort and possibly, healing."

(The medical statements reported by Burrows have been substantiated by his hospital records, according to one of his attending physicians at the Geisinger Medical Center, Dr. Joseph J. Mowed. "I am a Christian and a Catholic--I believe in miracles." Dr. Mowed said.

Today (1981), Burrows, a retired insurance manager, is a picture of health, having regained most of the 50 plus, pounds he lost while the cancer was at its worst during cobalt therapy. He reports his life has been changed by his healing experience.

When asked why the nearly four-year interim between his healing experience and the publication of his story in GUIDEPOSTS, Burrows stated he feared being misunderstood.

"I turned down many requests for interviews. It was not until William Greenfield, an associate editor of GUIDEPOSTS, who had previously visited Holy Trinity, spoke with me and showed me a copy of his publication, that I agreed to consider his offer to help me tell my story. I discussed his suggestion with Violet, my family and with Father Randall. They agreed this might be the time and the way for me to witness for the Lord's response to faith and prayer."□

From ELAINE--page 12.

spreading of the disease. In spite of all efforts, he came home with no appetite and in a great deal of pain.

The story in GUIDEPOSTS magazine accurately records his experiences after he came home from the hospital. The only thing I can add to their account is the distinct change in his response to God. From a comfortable passive relationship to an active ministry. Whenever he could, he would share his healing and his faith.

After my mother died he had to express his faith in letters that he would write to people who wrote to him about the article (June, 1981) in GUIDEPOSTS magazine. They didn't know that my mother had died before the publication and he had strong feelings about including this information in his answers to the letters. Dad would tell me in essence what he wanted to respond, and I would write them for him. While writing these letters I realized he trusted God--no questions asked--even with the loss of his life-long partner.

Dad started having back pains and I thought it was from the tension of living alone. We would use a heating pad whenever he complained, which seemed to make him feel better. For a while we weren't concerned, but his complaints started to be too persistent.

More tests led to a diagnosis of a recurrence of cancer. This time it was widely disseminated throughout his body, including a spot in his head. The prognosis was incurable cancer with the only treatment available being radiation therapy used for pain control.

Dr. David D. Beiler, at Geisinger, told us Marylou, (my sister) and I, and we discussed it with Dad. After we had time to sort out our feelings we had a frank discussion about the future. He felt that his earlier bout with cancer had left him feeling hopeless and God had chosen to heal him. Now, he was willing to pray about it, trusting God with his future.

The illness was to say the least, frustrating. Daily trips to the hospital as an outpatient, a hospital stay for a mild stroke, all related to the devastating side effects of his disease. All through it he never complained. Once when he had terrible pain in his hip he walked the floor entreating God for a respite from his suffering.

He stayed mentally alert and was able to argue with me when our ideas--about where he should be living--clashed. I thought he was getting too weak to be at his own home and wanted him to move in with me.

As the illness progressed we added Hospice service which sent a visiting nurse to his home three times a week. The only place he was going during this period of time was to Holy Trinity for morning Mass. It would take him two hours to get ready (because of his energy level) and when he returned home he would go to bed. His goal for the day was to get to church.

Finally, he couldn't manage to go to church and Fr. Randall started bringing his Communion to the house. They always had the full Mass which gave him peace.

One Monday the visiting nurse called and asked if Dad could come to stay with us, she said he was dehydrating and needed more care.

I thought of how adamant he had been about staying in his own home; that he would only want to stay with us until he felt stronger.

When we ("Sully," my husband, Charles) and I arrived, Dad told me to pack all his pajamas, casual clothes, etc. I knew at that moment he was saying goodbye to his house and his productive, earthly life. I cried silently while I packed. He walked out to the car supported by Sully and I. He never looked back or concerned himself about the house from that time on.

That was the day I mourned for my mother and Dad: saying goodbye to my childhood, family dinners and Bunker Hill.

Our home (in Sunbury) changed drastically. Chuck, our son's room was made into Dad's room. Visiting nurses were in daily. Marylou started to come up to help with his care with my brothers coming on weekends to relieve us.

Fr. Randall continued his visits and was his spiritual mentor preparing him for death. I couldn't help comparing my Mother's growing in the Lord with Fr. Knutti being there for her and Fr. Randall for my Dad. It gave us all a feeling of the love that He has for us as manifested through His priests. The central focus of Mom and Dad's faith was rooted in the Eucharist. It

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MARYLOU remembers:

In our household, Daddy was the sensitive, affectionate pillar of the family. He was much like a teddy bear--soft and cuddly. He loved people and helping anyone in need.

Mother was strong emotionally and spiritually. She was always there when anyone needed her--a servant willing to serve when one was in need.

After mother's death, I spent a lot of time with Daddy. The more the cancer spread, the greater his desire to go to Mass and receive Holy Communion. He desired to commune with his God regardless of pain.

Finally, when his body could no longer endure the trip to church, he moved from his own home to my sister's. Every single day he awaited a visit from Father Randall to receive Holy Communion. He longed to receive and to be spiritually fed, even though his body was deteriorating.

One of his greatest desires of the heart in his dying stage was his desire to be in church on Easter. We promised him that if his health improved a little we would take him to church in his brother's van.

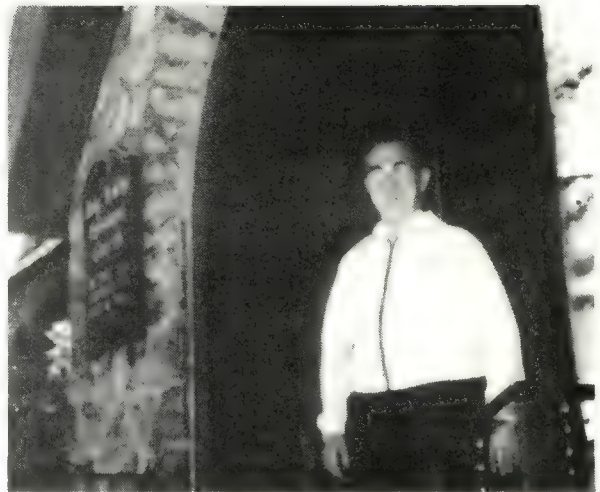
Daddy made it to church on Easter Sunday: physically dead but spiritually alive. He was laid to rest on Easter Sunday in the church he loved so much.

During the funeral service, on a balmy, cloudy day, a beam of sunlight shot through the eastern church window, directing its course on his casket. No other place in the church, or outside the window, shared this shaft of light.

The clouds opened up and beamed the Lord's sunlight onto his casket. This was a direct sign to all of us that God had taken Daddy home with Him into heaven.

The light lasted only a moment and pulled back into the clouds. There was no doubt that this was our sign, our gift from God!

Mother and father left us a legacy to love our God and to carry on His work, just as they did. They taught us that we are not alone. They, as well as God, live on in our hearts today. No greater miracle could take place within our hearts---thank you dear Jesus.□



Burrows in front of church
'Jesus healed me'

From ELAINE--page 13-A

became a living reality for me when I would notice the difference in Dad's peace of mind after Fr. Randall had daily Mass in his bedroom.

When Dad lay dying our house was filled with the love of God. Jesus was present in the visiting nurses, neighbors who offered their assistance and prayers, the family and many other people who helped.

On Maundy Thursday late morning, Dad had his final "complete healing;" mentally alert, broken of body, he laid back on his bed during his morning bath and drew his last breath (March 30, 1983). His last words to us were in his burial instructions, part of a scripture quotation: "Love one another."

Those three words sum up the legacy he and mother left.

Holy Trinity, you might say, is only a building set aside for worship. But as a house becomes a home by the people that inhabit it, Holy Trinity became a "voice crying in the wilderness," by the indwelling of the Holy Spirit. Through the ministry of this church, Dad, Mom and I started our journey with the Lord.□



Eight years later: Iris, Jr., Iris, Sr., Dawn and Lester Reigle

Iris Reigle, Sr., recalls that 'miraculous evening'

"I BELIEVE I was the first to see His face on the tabernacle cloth following the service of Benediction, Wednesday evening, April 13, 1977."

Iris (Fegley) Reigle, Sr., during an interview in June, 1985--more than eight years after The Appearance--still vividly recalls the events of that evening which climaxed when, at her bidding, her elder daughter, Iris, Jr., age nine, ran from the church to the Parish House door and called: "Grandmam, grandmam hurry--come see God!"

No one--not her parents, priest or parishioners--realized that little Iris's urgent cry would soon be heard across the nation and around the world.

"Father Knutti conducted a question and

answer period following the Benediction service," Iris Sr., remembers. "I was sitting in a right-hand pew near the front of the church with my husband, Lester, and our two daughters, Iris, Jr., and one-year-old Dawn.

"An inward, compelling urgency blocked out my hearing the questions asked and answered; my eyes were drawn to the brocaded cloth covering the tabernacle on the high altar.

"While I was not aware of it at the time, the service had ended and all parishioners, except my family, had returned to the Parish House.

At first I saw nothing--just the folds of the cloth. My eyes never turned from the veil, I sat stiffly in the pew, unable to move or speak--just staring as His Face slowly came into sharper focus. (I never for a moment doubted that it was Jesus' Holy Face). I estimate now that approximately 10, or more, minutes passed as His Face grew in intensity and became, to me, more lifelike.

"My first thought was to ask my husband and daughter if they saw what I was certain I was seeing. But, for a few moments, I was unable to move my body. Then, I made a strong effort to move my lips and mouth. I turned to my husband and whispered, 'Lester, look at the tabernacle

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Iris Reigle, Jr., at age 9,
doesn't recall everything
that evening 8 years ago



IRIS REIGLE, Age 17
'He helps me every day'



IRIS REIGLE, Age 9
'Grandmam come see God!'

"I STILL SAY a little prayer before taking An examination," Iris Reigle, Jr., admitted--more than eight years after the historic evening of April 13, 1977.

"I was only nine years old at the time; I was tired after a busy day at school an evening church service. So, I hope you understand that I can't recall all the events of that evening.

"I do remember my mother asking me to look up at the altar; I do remember clearly seeing what appeared to be God's face on the tabernacle cloth, and I recall mother telling me to call my grandmam, and others, from the Parish House. I remember some people fell to their knees in prayer when they saw God's face. Just what happened afterwards, well--I'm sorry, but I was a tired little girl that Wednesday evening."

Now, eight years later, the slender, lovely, 17-year-old high school graduate and licensed beautician proudly declares: "I am always aware of His Presence--He has changed my life for the better."

Young Iris's mother, Iris (Mrs. Lester) Reigle, who was present during her daughter's

See IRIS, Jr.,--page 17

cloth—do you see anything unusual?’

“He replied instantly, ‘Yes, I see the face of Jesus.’

“I then asked our elder daughter, Iris, Jr., the same question. She too, responded in a hushed voice that she saw, what to her, was the face of God.

“It was at this moment,” Iris, Sr., said, “that I told her to run into the Parish House and call her Grandmam, and others, to come into the church. I wanted them to verify what my husband and daughter felt certain we were seeing. The Vision remained constant in clarity—never fading away.

“My mother, Mrs. Clarence (Irene) Fegley, together with Father and Pat Knutti, Mrs. Richard (Helen) Keiser, Mary Regevitz, Mrs. Marvin (Esther) Beck, Walter Avery and others, rushed into the rear of the church. And, each in his or her own astonished, amazed, bewildered, reverential way, confirmed seeing His Face.

“With one accord,” Iris, Sr., recalls, “all of us fell to our knees in awesome respect for what we felt was a miraculous event. Father led us in a prayer of thanksgiving. We joined hands and, with Father at the organ, sang the Doxology.

“After returning to the Parish House some of us took turns at the phone to call relatives and friends to ‘come see the miracle.’ I recall that Karl Hoffman, and others, joined our group later that same evening.

For the Rector, Pat and one or two others, it was not the first time they saw the Holy Face. Father had privately told others in the congregation and during his Easter Sunday sermon, of earlier, less stable, sightings. But, that Wednesday evening following Benediction, marked the first time so many had seen what soon became generally known as “The Image of Jesus” on the altar at Holy Trinity Church.

Now, more than eight years later, Iris Reigle is grateful that her husband, Lester, was with her that memorable evening and admitted seeing Jesus’ Face.

“It finalized the happy conclusion of a serious marital problem we had in prior months,” Iris

said. “Just before that Miraculous Evening, with my parents’ support and the prayerful counseling of Father Knutti, Lester and I had reconciled our differences and became a church-centered family.

At the conclusion of the June interview, Irene Fegley, matriarch of the Fegley family, commented that her granddaughter, Iris, Jr., now a lovely teen-ager and high school honor graduate, “is one of the brightest members of our family and, that she was specially blessed by her closeness and influence of the Image at Holy Trinity.

“Truly,” Grandmam Fegley added with obvious fervor, “He has blessed each of us in accordance with our needs.”

(Young Iris’ personal story—reported for the first time since the Miracle Evening eight years ago—appears on another page of this booklet.) □

I recall ---

By Walter Avery

Senior Warden, Holy Trinity Vestry, 1977

I was among the First-Night-Viewers on Wednesday evening, April 13, 1977. I, too, was surprised, amazed and excited at the appearance of Jesus’ face on the tabernacle veil. I was reluctant to leave the church that evening as I wasn’t sure the image would be visible the next day.

Saturday morning of that week I was in Washington, D.C., and upon my return the following day I was thrilled to see His Face still on the veil -- and this time in color and with movement. My friend, Barbara Borrows declares she too, saw Him in color and that the image seemed to move slowly from side to side in cadence with the prayers of the congregation.

I confess I was a skeptic about such “miracles” before this appearance but now, after seeing for myself; after talking with others including some who experienced healing and relief from their problems, I am firmly convinced that He has indeed blessed Holy Trinity with His Presence.

We always knew He was present in the Reserve Sacrament at the altar—now, after His appearance, we have visual proof of our faith. □

From IRIS, Jr.,---page 15---

interview on July 3, 1985, commented: "Iris is almost a model child. She accepts guidance and discipline from her father and me; she never coaxes or teases for permission to join other kids who loaf on downtown street corners. "I am sure," she added, "that the evenings Iris spent with her homework were largely responsible for her graduating with honors from high school this year."

When asked if her early religious experience was supportive when her schoolmates urged her to "do" drugs or alcohol, young Iris said: "I was never really tempted. The school friends I grew up with in elementary grades stayed together into high school. Our group kept out of trouble, in and out of the classroom. None of us ever ran around with kids who were trying out pills, pot or booze. Those who did, didn't bother us, and we were not asked or tempted to share their type of fun and games.

"I was surprised, and much relieved," she added, "that not one of my classmates or teachers ever commented on the part I played in the events of the evening of April 13, 1977. Not one of my boyfriends ever talked about That Evening many years ago; they never asked about it or treated me differently. In fact, they probably don't remember the events of 1977--and that's all right with me.

"Throughout my high school years, I frequently had occasion to recall His Face. He helped me with my studies and encouraged me to keep trying when I felt unsure of myself. I realize now, that the Good Lord and my parents supported and encouraged me to make the grades necessary for my high school diploma and later, my certification as a licensed beautician."

The younger Iris's character was further molded by her membership in Holy Trinity's Choir, beginning with her third grade in school. Her mother commented that she seldom missed a weekly choir practice or Sunday service. She was recently accepted as a member of the Altar Guild. Iris says she benefits from this association with more mature women and her responsibilities as a Guild member which requires careful handling of dedicated vessels, linens, candles and other items used on or about the altar.

"As I perform my duties," she told her

mother, "I frequently look up to the tabernacle to see if He is still there. He always is--sometimes more distinct than others--but always there. I am comforted by the feeling that He is watching over me and my family."

Iris's mother reports the family phone "rang off the hook" for several weeks after the story of the Image was published in the Shamokin News-Item on April 15, 1977. Most calls, she said, were requests from television, radio stations and national magazines wanting to talk with, or interview our daughter. My husband and I had decided from the beginning of these mystifying events that our nine-year-old was just too immature to cope with the media. We felt then, and now, that the pressures of probing questions from many persons, would have a long-term adverse effect on our child's personality.

Our response to those requests and calls was a firm: "Sorry, Iris is not accepting any calls and, no, we are not permitting any interviews."

We did have one unusual request, her mother recalls: Several adult women, not members of our parish, approached Iris and me after church one morning and asked if they could touch her.

"We would feel blessed," they told me, "if only we could just touch the little girl who saw the Vision."

I told the women I appreciated their sincerity, but refused their request. Lester and I felt it was best that Iris be kept away from the excitement and crowds that were coming into the church by the thousands those first hectic weeks after the story was published in newspapers and shown over regional and national television. We even limited our own church attendance to our customary Sunday morning Mass and mid-week healing services. Just too many people were asking all of us too many questions.

As Iris, Jr., looks back upon those incidents--some of which she recalls, others are less clear--she reaffirms her gratitude toward her parents. She realizes now that they acted in her best interests in keeping the media and visitors at a distance.

"I am grateful," Iris said, "for the protective care my parents gave me more than eight years ago. I would not want it any other way."

Fr. Knutti: priest, healer, musician--

Author's Note: The Image made its first publicized appearance on Holy Trinity's altar April 13, 1977, during the 16-year rectorship of the late Rev. Frank R. Knutti, and a year and a half before his retirement as its parish priest, in 1978.

During the last year and a half of his rectorship, Father Knutti became world-renowned as the priest of a small Episcopal parish in Pennsylvania where the face of Jesus became visible on its tabernacle veil.

Fr. Knutti's background; his activities before and after his belated ordination; his interests outside the priesthood are excerpted from my illustrated article in the February 21, 1976, issue of the Shamokin News-Item -- more that a year before the Image appeared at his church.

It is reprinted here as background information on a senior priest suddenly involved in an unexpected spiritual-humanistic situation, and how he handled it.

By Karl Hoffman

SHAMOKIN — "All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption..."

"AGA-one-WP this is Alpha Fox Trot Alpha three Bravo Uniform reporting all channels clear, no traffic, over."

This daily transition from the Holy Eucharist to U.S. Air Force radio communications at Dayton, Ohio, is a long-established ritual for the Rev. Frank R. Knutti, rector of Holy Trinity Episcopal Church, Shamokin, a lieutenant colonel in the Civil Air Patrol and state director of the Military Affiliate Radio System (MARS) an affiliate of the U.S. Air Force.

To his vocation as a priest of the Episcopal Church Father Knutti adds many and diverse avocations, including: more than a half-century of experience in radio communications, (his first Amateur Radio License was signed in 1924, by Herbert Hoover, then U.S. Secretary of Commerce); jazz

saxophonist and pianist with one of Paul Whiteman's bands, manager of numerous radio stations, flying instructor, sport car enthusiast, dog fancier, father and grandfather. These achievements—accomplishments—hobbies—are by no means all-inclusive nor in chronological order. But, they represent highlights in the nearly three score and ten life span of one of Shamokin area's deeply devout and highly-talented individuals.

When asked to recount outstanding events of his multifaceted career, Father Knutti replied with characteristic modesty: "My life has not been especially eventful—I've tried to serve the Lord to the best of my ability. I have no ambitions for additional advancement in communications, the military or for a larger parish. I hope the Good Lord will permit me to continue to serve my parishioners, friends and neighbors until it is time to retire as an active priest."

Those close to the local priest—radio expert—Civil Air Patrol leader—are confident that nothing short of complete physical disability will silence

the voice behind "Alpha Fox Trot Alpha three Bravo Uniform (AFA-3-BU)" and the "ham" and Citizen Band equipment which fills an entire room in his church's Parish House.

Native of West Virginia

Frank R. Knutti was born in Shepherdstown, West Virginia, in 1907. His father, a Swiss-born emigrant, was brought to the United States at the age of four. The surname "Knutti" (the "K" is sounded), is that of a canton (state) in Switzerland. "I just recently learned," Father said, "that as the first-generation son of a native-born Swiss I am entitled to claim Swiss citizenship—something I have no intention of doing," he added hastily.

"My father was president of Shepherd College in my hometown, and, although he died when I was quite young, he imparted a love of books and learning to me during my formative years.

"My career in aviation had its beginning in this hometown," Father Knutti related. "I soloed

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From KNUTTI---page 18---

for the first time from the roof of our back porch—with my father's umbrella as a parachute! Unfortunately, the umbrella was a total loss—but, I was lucky, nary a broken bone."

During a leisurely interview in his cluttered, book-lined parish office and in his compact communications "shack," Father Knutti was never far from Taffy Tois, his faithful, somewhat deaf, ten-year-old Cocker spaniel.

Early musical career

"It was about the time of my first 'solo flight,'" he recounted, "That I played clarinet with a dance band in Morgantown. Since then," the priest recalls, "I worked my way through college (University of West Virginia) and, in my early radio and flying career, played with many dance combos. These included," Father recounted, "one of Paul Whiteman's several traveling bands and the Milt Britton Band which toured eastern U.S. and South America. While living in New York City I did stints of coaching and musical arranging for Irving Berlin's publishing firm, plus any and everything to make a living."

Wife points hubby to church

Mrs. Knutti, widely known as Pat, now executive director of the Shamokin branch of the Y.W.C.A., mentioned that her husband's musical ability was one of the factors which led him into the church.

"I introduced him to Father Pomeroy Hartman, rector of St. David's Church in Pikeville, Ky.," Pat recalled. "Father Hartman, in turn, introduced



Rev. Frank R. Knutti

Frank to an old, hand-pumped Esty organ, long unused in his church. The affinity between musician and organ was immediate and strong," she reported, "and the very next Sunday Frank startled the congregation with a jazzed-up version of 'Holy, Holy, Holy.' He hasn't missed a Sunday service (except when ill) since that date—26 years ago!" Pat mentioned also that: "It was from this mission church that my husband was confirmed into church membership and, on the same day, certified by the bishop as a layreader for that parish."

Father Knutti picked up the story: "From my radio management job in Pikeville we moved to Georgetown, Del., where I accepted a similar position. One hot summer day," Father recounted, "we were visited unexpectedly by Bishop Arthur McKinstry—he caught me in the midst of building a small bar for our apartment! It was shortly thereafter that I phoned the bishop from my

radio station office to ask if he would accept me as a postulant for Holy Orders." Because of this impetuous, but later characterized as God-motivated action, Father Knutti resigned a well-paid job in radio to begin his studies at the Episcopal Theological Seminary, Lexington, Ky.

Following graduation from the seminary in 1954, The Rev. Knutti was ordained to the diaconate and, in 1955, as a priest in the One Holy Catholic and Apostolic Church—more generally known as the Episcopal Church of America. His first assignment was as vicar to three tiny churches scattered over a 300-mile circuit in the Appalachian mountains of eastern Kentucky. Then, after six years of service in a Winchester, Ky. parish, Father Knutti accepted an invitation in 1962, to become rector of Trinity Episcopal Church, Shamokin.

Referring to his somewhat belated (at age 48) ordination into the Holy Priesthood, Father commented: "If God wants you to be a priest, you'll be one. The Good Lord 'gave me a push' back in 1950 when I left a good-paying job in radio management to enter the seminary. I've never regretted it," he added.

Took flying lessons at 18

During an interview which moved effortlessly from church, to radio, to dogs and aviation, Father Knutti was asked to tell something of his early career in flying. "Following my youthful 'solo-with-umbrella' attempt," the priest recounted, "I turned to building model airplanes—miniatures and larger. I began taking flying instruction when I became 18. A few years later—

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From KNUTTI--page 19--

in 1928—I received my limited commercial certification. For the next several years,” he recalled, “I was part of a barnstorming exhibition act flying in many small towns.”

Civil Air Patrol leader

A recent issue of “Communications Newsletter,” a publication of the Pennsylvania Wing, Civil Air Patrol, concisely sums up the military aspect of Father Knutti’s flying career. It reports: “Lt. Col. Frank R. Knutti, our Chaplain-Communicator—was the 336th member of CAP, joining at its inception and for some years, held serial number 4-1-336. In those early days Col. Knutti flew coast patrol (anti-sub) out of Florida. In 1942 he joined the Navy as a radar trainee but was preempted by the CAA and AAF to instruct flying at Danville, Va., and Randolph Field, Texas. He has accumulated more than 25,000 hours flying time on both land and sea, with 10,000 hours as an instructor in airplanes (fixed wing, float, boat). He holds a balloon license, also.”

Since coming to Shamokin, Father Knutti has, until recently, given flying instruction under sponsorship of Ray Hofman, manager of the Shamokin Airport. In 1966 he organized Squadron 1104 of the Civil Air Patrol in Shamokin and became its first commander. This unit is now a part of CAP Group 40 which serves an area including most of east-central Pennsylvania.

Vietnamese refugees helped-

With the relocation of thousands of Vietnam and Cambodian refugees at Fort Indian-town Gap last summer came problems of effective communi-

cation between them and their separated families, relatives and friends in other refugee centers from coast to coast. The mental and emotional anguish of these displaced alien refugees was recognized by Father Knutti as a challenge to the compassion and understanding of their American hosts.

“When I learned that thousands of non-English speaking refugees would soon be brought to the center, I realized the need for an effective radio communications network between all similar centers scattered throughout the United States. As state director of MARS for the U.S. Air Force,” Father Knutti stated, “I knew this system was the only one immediately ready—with trained personnel and equipment—to handle the nation-wide problem of communication between scattered refugee families, their understandably anxious separated relatives and to and from agencies attempting to find sponsors for these people.

“I expressed my concern,” the local priest reported, “to the commanding officer at the Gap. We were immediately authorized to assume joint responsibility with the American Radio Relay League, for radio communications in all refugee-related matters between Fort Indian-town Gap and other similar centers in the United States. Within 12 hours,” Father Knutti said, “our MARS unit was at the Gap with personnel, equipment and fully operational.”

“Free Radio Message Service” to and from refugees, their families and potential sponsors was, Father Knutti said, available at all times and at no cost to them or their sponsors. “This project, combi-

ning many skilled operators and sophisticated U.S. Air Force communications equipment, was a recent example,” the local priest-communicator said, “of our military responding promptly and effectively to meet an urgent humanitarian need.”

Ministerial achievements

When asked concerning highlights of his area ministry (Father Knutti is presently vicar of St. Stephen’s Church, Mount Carmel, Church of the Ascension, Kulpmont, and rector of Holy Trinity Church, Shamokin) he modestly disclaims any outstanding accomplishments.

However, members of his parishes are less reluctant to point out that during his area ministry some highly gratifying results (Father refuses to term them ‘miraculous’) have been achieved during weekly healing services. Faithful parishioners—and others—have been outspoken in their thanksgiving and testimony for the improvement of their physical well-being following these services before the parish altar. “All credit, honor and glory belongs to the Lord,” Father Knutti said with all humility, “I am only the instrument He uses to help those who suffer.”

At the conclusion of his interview, Father Knutti said, “I firmly believe that a priest is an ‘instrument of God,’ and that God can, and does, inspire men to quit whatever work they may be pursuing to enter the highest vocation of all—the Holy Priesthood.” □

'I wept when I again saw His face'

—Pat Knutti

"I WEPT AGAIN as I saw His Face upon the altar."

With eyes brimming over with tears and her voice choked with emotion, Pat Knutti spoke of her feelings as she sat in a pew at Holy Trinity Episcopal Church and looked up to the face of Jesus on the tabernacle veil, and at her late husband's chair in the sanctuary of the parish he served as priest for 16 years, from 1962 to 1978.

"The Shamokin years were the happiest of our lives," the late rector's wife declared during a mid-July return visit to Holy Trinity. "Father's heart--and mine--were heavy when he was obliged, (after reaching the Canonical retirement age of 72) to leave this Church, its parishioners and the Image of Jesus on the tabernacle cloth."

He prayed that his Church declare a Shrine for Healing at Holy Trinity, or in Kulpmont, with himself as priest-custodian.

Pat still feels that the Church was "remiss" in not granting Fr. Knutti's prayer for an area shrine.

"Father was willing," she recalls, "that the congregation and the bishop designate another rector at Holy Trinity for conventional parish duties, if only he be permitted to continue his priestly ministry in the Shamokin area as custodian of an ecumenical Shrine for Divine Healing. "It broke his heart, when the Church refused Father's fervent plea."

(Bishop Stevenson stated: "The Episcopal Church has no previous experience--no special guidelines in such matters.")

"Even after we settled in Florida," Pat related, "and Father was called to be conse-



FATHER FRANK and PAT KNUTTI
In front of Holy Trinity, 1978

crated Bishop in the Anglican Catholic Church, he never ceased to pray for Shamokin's Holy Trinity and its congregation which, he always felt, was composed of 'simple folk who loved the Lord.' "

Elaine Knutti, or as she prefers, Pat, the former rector's wife, reaffirmed during her most recent visit to Holy Trinity, the late priest's pledge:

"The Lord Himself, chose to appear on the tabernacle cloth at Holy Trinity. The tabernacle and veil belong to the parish and its people. I will never remove them."

Under date of May 29, 1981, Father Knutti legally bequeathed the brass tabernacle and its cloth covering, in perpetuity to the Rector, Wardens and Vestry of Holy Trinity Episcopal Church, Shamokin. Adding:

"I make this gift as a memorial to the late Violet (Mrs. Marlin R.) Burrows, my dear friend and helper in the vineyard of the Lord."

Mrs. Burrows was a long-time member of the parish's Altar Guild.

Included also, in the bequest, Pat stated, is the three-foot statue of the Infant Jesus, now

See PAT KNUTTI--page 22

From PAT KNUTTI---page 21---
standing at the entrance to the church's St. Mary's Chapel.

The cross-topped brass tabernacle and its off-white brocade cloth veil were presented to Fr. Knutti by members of his former parish church in Winchester, Ky., prior to his coming to Shamokin. As such, they were his personal property. Upon accepting the rectorship at Holy Trinity, Father Knutti immediately installed them as the central figures on its high altar. There they remain, used as originally intended, as a repository for the Blessed Sacrament."

It was upon this cloth covering that the Face of Jesus was first seen by a parishioner on April 13, 1977. As the news of this sighting was subsequently broadcast to the world, tens of thousands of visitor-pilgrims came to admire, adore and worship.

Pat Knutti related that her husband was once asked by some of his parishioners in Florida, if he would consider bringing the tabernacle and cloth to their West Palm Beach church. Father promptly and indignantly rejected the suggestion.

"Would you want me to put Jesus' Face in a box and ship Him to Florida? Never! I would never even consider such a desecration!"

In response to the oft'-asked question: Is the cloth covering the tabernacle ever washed? Pat responded, "Never. Not during the time Father was vicar at Winchester, Ky., and not during the 16 years we were in Shamokin. During those 17, plus, years, the veil-cloth never became noticeably soiled, therefore it was never cleaned or washed.

"After Jesus' face appeared during Holy Week, 1977, Father was fearful of even touching the veil," his wife declared. He was very mindful of the fate of Uzzah, as described in Samuel II, 6:6.

'Uzzah put out his hand and took hold of the Ark of God. God smote him for his error and there he died ...'

"It was only after days of prayer," Pat revealed, "that Father felt justified in parting the cloth to gain access to the tabernacle for placement and removal of the Blessed Sac-

rament (communion wafers) during the Eucharist."

As a representative of Episcopal Churchwomen, Pat Knutti travelled extensively throughout central Pennsylvania. "Everywhere I went," she recalls, "I was asked about the Image at Holy Trinity and I was happy to share the good news."

By this time, Pat had written and published (in October, 1978) her personal account of The Image in a booklet, entitled, "Living with a Miracle--The Face on the Tabernacle Veil."

During her mid-July, 1985, return visit to Shamokin and Holy Trinity, Pat related how she was inspired to write her personal story:

"I wrote the 4,400-word story non-stop, in three and one-half hours.

"I was awakened one night in September, 1978, with clusters of words and sentences about the Image running around in my head; there was a strong, impelling urgency to put them on paper.

"I slipped out of bed without waking Father, went downstairs, turned to my typewriter and began writing. Words just flowed from my mind to my fingers--it was as if the Lord Himself was dictating. I never stopped typing from three until six-thirty that morning.

"Later, after Father awakened, he asked me what I was doing. I showed him my copy. He was surprised, but agreed that I should have it printed for general distribution.

"When I re-typed the copy for the printer I was amazed that I did not have to change, add or delete, more than a few words or phrases. My story--which I firmly believe was inspired by our Heavenly Father--is almost word-for-word as I first wrote it early that September morning, seven years ago."

Pat's booklet vividly describes how the Image was first seen; the pre-Easter sightings by Father Knutti, their daughter, Leslie, herself, and a few other parishioners; of the outpouring of visitors to the church after the story was first published locally and within a day or so, nation- and world-wide.

She tells of how people of all faiths and
See PAT KNUTTI---page 23---

From PAT KNUTTI--page 22--

nationalities came to Shamokin to see and worship; of healings, mental and physical improvements experienced by some pilgrims; of assistance rendered by visiting priests, townspeople of all faiths and by parishioners and of the influx of television, radio and print media representatives.

Included in her story are accounts of the few cynics and unbelievers, and how commercialism was strictly forbidden by Father Knutti. Nothing was ever offered for sale, or solicitations made in or outside the church, Parish House or adjacent grounds. There were no directional signs on the highways, or in town, to aid motorists in finding the church.

Some of the anecdotes she tells are funny, some sad. The booklet concludes with the words--still true today, seven years later:

"The faithful still come. They speak of the beginning of the end. With tears in their eyes, they lift them to Heaven and thank God that He has drawn them here to see and adore, to worship and prepare for His Second Coming. Amen."

(The booklet is now a collector's item. Pat reports only a few copies remain after a second printing, and that she does not intend to re-order.)

Pat's recall of how she was "divinely inspired" to write the booklet, evoked the memory of another incident of what she considers was the Lord working with and through her:

Near the end of Father's ministry in Shamokin, a Japanese Episcopal priest visited Holy Trinity one afternoon. He was fascinated by the Image, the parish and the number of pilgrims. Father and I invited him to dinner and for the evening service of Benediction. He accepted.

"It was a Saturday evening; there was only myself in the choir due, understandably, to the weariness of choir members who sang at many services during past weeks. I was the only person available that evening to sing the beautiful hymns associated with the Benediction service.

"As I opened my mouth," Pat recalls, "I swear that my untrained voice was supported by a Heavenly Choir--I could hear a multitude of voices joining me in the hymn:

*"O saving victim, opening wide
the gate of heav'n to man
Below, Our foes press on from
Every side, Thine aid supply
Thy strength bestow."*

After the service, the Japanese priest asked me:

"Where is the choir--their music was so inspirational?"

"I confessed," Pat said, "that I alone, was the choir. The priest stared at me in utter disbelief, and I can understand his astonishment. I was startled too, I never sang so well before, or since. Proof to me, that if you love God and serve Him, He adds other gifts to whatever talent you may have."

The late rector's wife is aware and still disturbed, by insinuating comment by some out-of-the-area writers that free-will offerings made by visitors to Holy Trinity were either making the parish suddenly wealthy, or were under the sole control and for the personal use of Father Knutti and herself.

"It is true," Pat recalled, "that for the first few days of the Image's appearance, the single collection plate in the church was quickly filled and emptied by any available church member. Father soon recognized that this was not efficient and directed that a strong, locked box be placed in the rear of the church.

At Father's insistence, at least two authorized persons opened the box daily, and in the presence of each other, counted and made record of all collections. The funds and reports were given to the parish treasurer for deposit to the parish's account. Father made it known from the early days of the Image's appearance, that he wanted to keep aloof from financial matters.

In ministering to the spiritual needs of the tens of thousands of pilgrim-visitors, Father drove himself to the point of complete physical exhaustion. His doctor ordered him to bed for several days. Priests from Sunbury and other

See PAT KNUTTI--page 24

From PAT KNUTTI--page 23--

nearby parishes, volunteered their services while Father was ill.

Concerning the NOVENA prayer sheets (see inside front cover of this booklet) given to all visitors from almost the first day after April 13, 1977, Pat recalls:

"Father composed the two prayers in response to an incessant demand from visitors for some physical evidence of their visit to The Church with the Image. I mimeographed several hundred copies on the parish's hand-cranked machine--but was unable to keep up with the demand.

"We turned the job over to a local printer and he ran off batches of 10,000 copies each. (The addition of the original photograph of His Face at the altar to the printed prayer sheets increased their desirability.) "I don't recall how many times we were obliged to re-order additional copies--I'm sure it was many more than the 110,000 figure often mentioned."

"There is one remarkable fact about these NOVENA prayer sheets and photograph," Pat stated: "Not once--never--did we find a torn, crumpled or discarded prayer sheet in, outside or around Holy Trinity! We who were involved, believe that these prayers were saved and used by all who received them--possible by as many as 200,000 persons."

The Knuttis: Father Frank, wife Pat, their daughter Leslie (Mrs. Russell Butler), and her daughters Patricia and Jennifer, left Shamokin in the fall of 1978, and established residence in West Palm Beach, Florida. The Rev. Knutti first served as a priest in the Anglican Catholic Church in that city. On April 8, 1981, he was consecrated as Bishop.

The Rt. Rev. Frank Russell Knutti died suddenly in his West Palm Beach rectory, on January 25, 1983.

To those who never met or knew Pat Knutti, an apt description is included in Greg Walter's article "IT" in the November, 1977 issue of the PHILADELPHIA magazine:

"Frank Knutti and his wife of 37 years seem almost perfectly suited for each other. Where he is gentle, often vague, she is a woman of enormous drive and authority. But she is also

easily moved to tears; loving and oddly, hard as nails; giving and terribly practical."

Parishioners and friends found Pat to be intensely loyal to her husband and to Holy Trinity; she fiercely defended the sanctity of the interior of the church against persons who sought to hold social conversations before the altar, the Sacrament and His Face; against precocious reporters who attempted to conduct interviews in its aisles or rear areas. ("Take your interviews outside or in the Parish House," she ordered, even threatened to call the police to move one reluctant newsman.)

Pat's talents include those of an artist, writer, poet, expert typist, gourmet cook, and eloquent speaker, an organizer of people and meetings. An individual quick to smile, to weep, to lend a helping hand or to denounce any who sought to take advantage of her family or her church.

While Pat professes to share her late husband's abhorrence for the ordination of women to the Holy Priesthood, she, in her multi-faceted person, possesses many of the attributes of a dedicated parish priest. □

ODE TO THE HOLY FACE by Pat Knutti

*I looked up and suddenly. . . .
Looked into the eyes of God.
He, in love and mercy. . . .
Looked at me. . . .
Into the darkest depths of my soul.*

*Just as on that final day
When He bids me leave
This earthly frame. . . .
Once more will he searchingly look
Into my very soul. . . .*

*"I gave you reprieve
Between the first time
I searched your soul
When you looked into My Face"*

*"What have you done since then
To change a pattern of life
To make it holy. . . not commonplace.
I gave you a second chance!"*

(Lines written upon first seeing the Image of Christ on the Tabernacle Veil at Holy Trinity Church, Shamokin, Pa. 4/13/77)



Visitors to Holy Trinity frequently had to wait for next service

Photo by David DeKok

Visitors from 37 foreign nations

Compiled by the
Rev. RICHARD A. RANDALL

AS OF August 3, 1985, an estimated 30,486 visitors from 47 states and 37 foreign countries have signed the five visitors' registration books at Holy Trinity Church.

Although the Apparition was first publically seen on April 13, 1977, no visitor registration book was available until July 1, of that year.

On that date the first of five registration books was placed in the rear of the church. Four of these five books have been completely filled with visitors' names and country of origin.

The first book was placed in service on July 1, 1977, and was filled by the end of that year with an estimated* 16,224 names.

Book number two's first registration was December 31, 1977, and the last on May 2, 1978, with an estimated 2,808 names.

The third book's first listing was May 3, 1978, ending September 3, 1979, with an estimated 6,256 names.

The fourth book from September 4, 1979 to November 4, 1984, contained an estimated 5,054

names.

The fifth book, still in use, was first used November 4, 1984, and as of August 3, 1985, carried 144 visitors' names and countries. An estimated total of 30,486 names.

*Estimated number of visitors was obtained by multiplying the average number of names per page by the actual number of pages filled in each of the five books.

The above figures do not include:

a) Visitors from April 13, 1977 to June 30, 1977. (No books available.)

b) Children of families where only the parents' names appear.

c) Repeat visitors and persons who, for various reasons, did not sign, and

d) Those who came in large groups, or by bus, and did not have an opportunity or did not choose to register.

Based on observations of church workers and on the number of prayer leaflets given out, it is estimated that only one out of four or five visitors signed the registration books.

If this observation is valid, then an estimated 110,000 to 123,000 visitors came during the past eight years to see, pray and be blessed by the

See VISITORS -- page 26

Episcopal nun convinced Image clearly on veil

By SISTER ELAINE
All Saints' Convent
Catonsville, Maryland

WHEN I first viewed the Image several years ago, I remember having no difficulty seeing it. Yet, I was unsure as to whether or not it truly was the Face of Jesus or of His Mother, etc. However, as I watched the lines of people come into the church, the one thing I was certain of was the fact that no one left the church without kneeling. So, whether it was the Image of God, I did not know; but I did know that it inspired some sort of devotion in the hearts of all those people whom I saw that afternoon.

Several years later, I worked in the parish of Holy Trinity and had prolonged contact with the Image. The burning question within one was, "Is it real?" This was answered most forcefully by viewing a snapshot where the Image was very strong and in full view. Then I knew that the Image was not a figment of my imagination and that my psychological mechanism was not playing tricks on me. A camera has no imagination and a camera has no psyche. It only sees and records what is actually before it. And that snapshot was the record of a camera of the Image! So, I knew it to be real.

As I continued to work in the parish over the next few years, I used to go into the church early in the mornings and make my meditation and devotions before the Blessed Sacrament and



TABERNACLE at HOLY TRINITY

before the Image. Slowly, over that extended period of time, I came to believe that Jesus is fully present on that altar in the Blessed Sacrament in the Face of the Image. And I realized how terribly much the parish and her people are visibly graced. I do not know the reason for such a huge influx of grace; I only know that it has occurred and for this I give thanks.

The Image on the Lady Altar never made too great an impression on me, as it came and went so often. Sometimes it was present when I was in the parish and other times it wasn't. I never felt the power radiating from it, as much as I did from the Image on the high altar. Yet, power was there, nevertheless.

I think God has His own reasons and His own wisdom for the things He does in this world. And even if we can't fully understand, we can give thanks and love. □

From VISITORS – page 25. Image-Apparition at Holy Trinity.

Based on actual count, visitors from 47 of the 50 United States signed the register. The three states not represented are North and South Dakota and Hawaii. Two additional territories were represented: the District of Columbia and Puerto Rico.

Registered visitors from 37 foreign countries and the number of cities-towns (in parentheses) of each nation are:

Ireland (2); West Germany (7); Canada (21); England (8); Japan (1); Jamaica, West Indies (2); Vatican City State (1); Belgium (2); Poland (2); Bermuda (1); Spain (3); Korea (1); Liberia, West Africa (1); Greece (2); Scotland (1); Philippines (2); Saudi Arabia (1); India (2); Ecuador (1); Israel (West Bank) (1); Switzerland (1); Chile (1); Costa Rica (1); El Salvador (1); Guatemala (1); Rhodesia (now Zimbabwe) (1); Mexico (1); Kenya, East Africa (1); Bolivia (1); Sri Lanka (1); Peru (1); New Zealand (1); Indonesia (1); France (1); Columbia (1); Australia (1); and Italy (1). Total, 37 nations. □

Harrisburg couple recall healing experiences—

“**W**HEN WE bought our present car in suburban Harrisburg we drove it directly from the showroom to Holy Trinity, in Shamokin. Father Randall blessed it—and us.”

Tom and Frances Soutner, lifelong residents of the Harrisburg area, claim they have made “at least 100 trips, sometimes three times a week,” to Holy Trinity. A church, they declare, “That is now closest to our hearts and lives.”

During the years since October, 1976, Mrs. Soutner is certain they have signed four or five different registration books at the church. Mr. Soutner estimates he and his wife put at least 25,000 miles on their former car, just travelling back and forth from their Edsel St., home to Holy Trinity and, he added, many of the 6,000 miles we now have on our new (and blessed) car are miles covered on Routes 81 and 901 between our home and the church.

Lost in Shamokin

On our very first trip we couldn't find the church; we were lost in Shamokin. The Lord directed us to try again. We did soon after our first futile attempt. At the edge of the city Tom recalls asking directions from a police officer. Not only did he direct us, but he said with a smile, “Follow me, I'll show you the way.”

He guided us right to the church door and accepted our thanks with a wave of his hand. That gesture, that courtesy, Soutner said, was the first of many we always experienced in Shamokin and Holy Trinity parish.

When the Soutners were asked: why these frequent trips, this closeness to a church of a different faith than your own? Their response: “We both know from personal experience the healing grace of His Presence at Holy Trinity's altar. Jesus has changed our lives.”

As a young man, Tom recalls, “and I was a tall, rugged, headstrong bully. My fists ad the



FRANCES and TOM SOUTNER
Harrisburg

toe of my sturdy shoe won many an argument for me. The words, reason, fairplay, mercy, were not in my vocabulary. As for religion, the most that could be said for me was that I was a Doubting Thomas, in both name and spirit. Although I attended church every Sunday, I did not have a personal relationship with Jesus Christ.

He changed my life'

“Now, at age 63, God has completely changed my life and taught me compassion. The lessons were many, protracted, painful and debilitating. But eventually,” Tom said, “He sent His Holy Spirit to me.

“As an adolescent I had to endure years of what is truthfully described as ‘the heartache of psoriasis.’ Then, a near-fatal auto accident in 1975 resulted in years of rehabilitation and permanent restrictive disability.

“Now,” Soutner declares, “Through mental and physical torture the Lord has chasened me, turned my brute strength into compassion; my doubtful indifference to a life dedicated to giving testimony to His healing spirit and in service to the needy.

“He sustained me,” Tom declares, “through another devastating mental depression when, at age 53, I was told by Bethlehem Steel that my job was terminated, that I must go on pension.”

Frances, Tom's wife for the past 40 years, revealed that her life, like his, has been a long series of painful and stressful events. “I had spinal meningitis as a young woman. I still have

See SOUTNER -- page 28

From SOUTNER -- page 27

health problems. During those rehabilitative years I underwent 23 surgical procedures and, due to arthritis, I am still obliged to use a cane.

"Last summer my physician warned me that an ever-growing lump in my abdomen was potentially cancerous and that major surgery was indicated.

"Understandably, Tom and I were deeply concerned. We prayed for guidance. On our next trip to Holy Trinity, I shared my concern with Father Randall. He prayed with us, layed his hands upon my head for healing and anointed my forehead with Holy Oil. Father's ministrations restored my faith in the Lord to the extent that, from that moment on, I was firmly convinced that, although the tumor might have to be removed, it would not be malignant. I was certain my life was no longer threatened by it.

"Last September the tumor was surgically removed. Prior to the operation my physicians again warned me that tumors of the type I had were very frequently malignant--that I should prepare myself for the worst.

"I thanked my physicians for their frankness; told them of our trips to Holy Trinity and His Face on the tabernacle; of the rector's ministry to me. They admitted that prayer and faith were undoubtedly helpful--up to a point--but that I should prepare myself, that the odds were not in my favor.

"Three days after my operation the laboratory reports were complete. My surgeon came to me with a smiling face.

" 'I have good news for you, Mrs. Soutner ...'

"Even before he could tell me, I told him that I knew what he was going to say: that my tumor was not cancerous. Still smiling, he replied:

" 'We too, were surprised--and very pleased--your tumor was benign.'

"Even before the operation I never doubted God's love and support. I just knew my tumor was not cancerous--God told me so!

"Tom and I hastened to Holy Trinity to thank and share the good news with Father Randall."

Throughout an extended interview, Frances Soutner's smooth, clear-skinned face was lit up with the smiling confidence of an abiding faith in her Saviour. "One of these days--real soon, I hope--I am going to put aside my cane."

Admired Rev. and Pat Knutti

They tell of their meeting and high regard for the Rev. Frank Knutti and his wife, Pat; of the good talks they had with the late Marlin and Violet Burrows and of Burrow's moving story of relief from the ravages of cancer through the ministrations of Fr. Knutti.

"In those days," the Soutners said, "we visited Holy Trinity frequently because we were aware of His Face; we were caught up in the euphoria of crowds of pilgrims and we observed the healing grace of Fr. Knutti's prayer and hands. But, we were still conscious of the restraint of our own church's teachings and traditions. Somehow, we felt we had no right as members of another faith, to join fully in the Sacrament of the Eucharist.

"It was not until Father Randall came to Holy Trinity," Tom admitted, "that we found enough courage to ask him after one of our many non-communicating visits, if we as could receive communion at Holy Trinity?"

"Fr. Randall smiled, embraced both of us and gave us his most positive and warmest assurance that indeed, we would be most welcome at the altar rail."

First Communion at Holy Trinity

" 'Let's have a private communion service--right now,' he said, as he led us from the Parish House into the church.

"We will always treasure the memory of our first communion with Fr. Randall at Holy Trinity," the Soutners said. "It made us feel unified with the parish and congregation and even closer to our Lord. Now, we receive at every opportunity during our continuing visits to this beautiful church."

"Just this year," Tom said, "I became aware that the Lord had a mission--a job He wanted me to do. There are several poverty-stricken areas in Harrisburg. I knew of these conditions but never before concerned myself about them."

A matter of faith

By Thomas D. Brennan
Executive Editor of The News-Item

It was called "The Image" when it first appeared on an altar cloth at Holy Trinity Episcopal Church in Shamokin. The name, although unimaginative, probably was the best way to describe the phenomenon.

We remember shying away from the story for two weeks after the appearance was first reported. Whether it was skepticism or a journalist's reluctance to downplay the supernatural does not matter now.

What did matter then was "The Image" was attracting a great deal of attention. People were standing in line to enter the church and visually inspect the altar cloth.

They were the believers and non-believers, those who said it was an apparition and those who said the community and church were blessed, those who came to see a miracle and those who wanted to be convinced.

Holy Trinity, in short, was news and it was our duty to "cover" whatever was transpiring there.

We assigned a reporter to cover the Holy Trinity happening. He was told, although the advice may have been unnecessary, to be objective and report only what he saw. Above all, he was cautioned not to become caught up in the religious fervor surrounding the "vision."

He produced a straightforward account of the crowds attracted by "The Image." He interviewed the late Rev. Frank Knutti, then rector at Holy Trinity. Father Knutti



Editor BRENNAN
'Has faith'

debunked the allegation that lighting and manipulation of the altar cloth created the illusion of an image.

Still, doubts persisted. It called for a personal inspection to either confirm or deny what was being claimed as miraculous.

Like any other doubting pilgrim, we had reservations. Until we knelt and prayed in Holy Trinity. There was an image, unexplainable, but, nevertheless, visible to the naked eye.

We remember editorializing on "The Image" and trying to keep it in perspective. The gist of our comment was the answer to the Holy Trinity phenomenon can be found in the hearts and minds of those who look on the altar cloth.

Not everyone saw "The Image," we wrote. This "Doubting Thomas" did.

Letters to the editor

Of the News-Item, Shamokin, Pa.

(Author's Note: Some letters have been shortened where designated by ... so that more letters may be presented in limited available space.)

Mystified

April 29, 1977

Shamokin

Having personally viewed the face of Christ: Was it a man-made illusion, trick photography, or really a miracle? Was the cloth ever changed or cleaned in the presence of investigative personnel to see what would happen? This should have been done before the image was made known to the public and things got out of control ... People are expressing a fear the end of the world is near. Yet we were taught when the end comes, the Son of God will come upon a cloud just as He had ascended into heaven and before this false prophets shall arise performing miraculous things and we are not to believe. We are sure the Bible does not lie as it is God's word ...

Spirits cannot be photographed, yet there are pictures claiming to show this spiritual image. I don't think Jesus had intended to have His image sold or viewed for money ...

Jesus lives within our hearts and not on some magically illustrated cloth. We have been raised as Catholics and the Bible says this is all wrong. The entire situation should be investigated and the real answer made known if people are to ever accept His teachings and His divine word."

Bill and Sandy Wasarhelyi

The Image

April 30, 1977

Shamokin

Perhaps I may be able to throw some light on the subject of the image ...

I went to see the image, not out of curiosity, but because I wanted to see if it was the same face which appeared to me in 1939, at that time I had a glimpse of the face of Jesus, his head turned to the left and looked at me and then disappeared, but after the vision disappeared the imprint of a face remained upon the wallpaper. It may be that someone in the church had a similar vision and the imprint of the face stayed on the cloth where it had first appeared ...

I believe we can expect more happenings in churches. This could be only the beginning of things because this town and the entire nation is ripe for religious revival. How nice of God to start things moving for Him in Shamokin.

Miss Roxy Miller

Arrogant

May 3, 1977

Shamokin

The Waserhelyi letter in Friday's edition I thought rather arrogant. I made two visits to view the "image" at Holy Trinity Episcopal Church. I did not see a clear image, but I do

not feel it is because I am unworthy...

Everyone is worthy of seeing Christ's face. The sinner because he needs to be reminded to repent and the saint as a reward. Remember Christ died for our sins. He died on the cross between two thieves, one repentant, the other not, yet both were privileged to see His face.

As for the authenticity of the image you can only believe what you see, naturally, but if you believe in a God, you must believe a miracle is possible. This world, the universe, life itself is miraculous ...

As for the devil being involved: What the devil is he doing in a church? He's supposed to be afraid of crucifixes.

A Roman Catholic

Not Surprised

May 3, 1977

Kulpmont

The controversial issue in our community seems to be the difficult time some are having accepting the image at Holy Trinity Church. I, for one, am not one bit surprised by this. After all, 2,000 years ago did the people and the clergy accept Christ and his miracles? Of course not.

They are afraid to be called

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From LETTERS--page 30.
fools for believing ...

Now think for a minute. Here we have an ordained minister of Christ, Father Knutti, who is a dedicated person of great religious zeal. He has opened his doors so that we may too experience this vision with him no matter what our faith. This is an opportunity I believe no one who is able has a right to refuse. It's a chance to know for sure what you have been told to believe for years ...

Analyze yourselves, people and clergy of these communities. Search for the real reason you refuse to see the image or refuse to believe. Then ponder the entire course of events 2,000 years ago.

Charlene Taylor

Ways Changed

May 3, 1977

Shamokin

This is in regard to the image of Christ at Trinity Episcopal Church on Lincoln Street here in Shamokin. I am not much of a churchgoer, but after going to this church and seeing the image for myself, my ways are going to change.

I believe the reason that Christ showed himself first to a child at that church is because Christ felt a child would do more for Him. We all should sit down and think about this great miracle and try to straighten our lives out by going to church and believing in Christ again ...

"I believe Christ showed himself to me because of some bad things I have done in the past, but now I am going to do only good things for Christ's sake."

Mary Ann Stone



THOUSANDS of PETITIONS *Fr. Randall holds prayer requests* A Beacon

May 4, 1977

Harrisburg

This letter is addressed to the agnostics and skeptics who are spreading vicious rumors concerning the image on the altar cloth.

Because a few didn't see the face of Christ it is called a hoax. I saw the face of Christ and the Blessed Mother and many others saw the same thing. Is there any doubt that the pure in heart shall see God?

If your faith is pure and true, this image should be a beacon of joy and love in this sorrowful

world and through God all things will come to pass.

I am convinced not only Catholics, but all other denominations, are worthy to see His face. People are coming to pay Him homage.

I disagree with the concept of having to investigate this divine happening as to accept his teachings and His word. This is pure hypocrisy and I feel sorry for anyone who has these delusions.

Why the concern if the image is going to disappear on Ascension Thursday if this is not divinely true.

Gina Fox

Not Evil

May 4, 1977

Shamokin

Can throngs of people inside a church and outside praying in unison to our Saviour be evil?

Those who believe are not praying to the image, but are merely in awe of the face of Christ.

For those who have faith will maintain it; for those who do not have faith may obtain it. Is this evil?

For many where there was once despair, there is now hope. Is this evil?

Would not our Lord feel that thought all this phenomenon if only one soul is saved then it was worthwhile?

Is it possible that those who state the image is evil are themselves being used by the evil spirit and they do not know it?

Name withheld on request

Parish treasurer tells of church gifts to needy

ROBERT D. (BOB) Kessler has been Treasurer of Holy Trinity Episcopal Church for many years before the appearance of the Image of Jesus at its altar. He continues to serve as organist, vestryman and permanent treasurer of the parish. As of mid-1985, Kessler has been a member and officer of his church for 29 years.

Here, for the first time, is his response to the seldom-asked, but often-hinted-at question: How much money did the church take in since the appearance of the Image back in 1977? His answer:

"I deposited approximately \$21,000 in the general fund of the parish."

While free will offerings were generous during the early months of the Apparition's heaviest periods of visitation, the sum total was less than the rector's salary and allowances for a single year. In short, Kessler reports: Holy Trinity did not suddenly become a wealthy parish.

By action of the congregation at the Annual Parish meeting in early 1978, 10 per cent of this sum was donated to area charitable causes, including: youth centers, religious retreats at All Saints Sisters of the Poor, Catonsville, Md., Franciscan Monastery, Mt. Sinai, Long Island, N.Y., Johnstown flood victims, the Carmelite Monastery, Elysburg, and others.

The remainder of that sum, Kessler reported, was spent paying off an arrearage in the parish's diocesan assessment; \$8,000 for protective and energy-saving Plexiglass covering for the church's valuable stained glass windows, urgent repairs for the church and parish house roofs, increased insurance premiums and paying off a long overdue oil bill.

Church maintenance and cleaning costs were very heavy due to the influx of many thousands



ROBERT D. KESSLER

'Less than many thought'

of visitors following the first year of the Apparition's appearance. We had to buy several new vacuum cleaners and other cleaning tools. During nights of heavy visitations and the lighting of a hundred, or more, candles before and after services, the vestry authorized payment for an all-night fire watchman for several weeks.

Money received from candle donations was turned over to, and used by, the parish's Altar Guild for the purchase of replacement candles, altar linens, cloths and vestments.

Today (1985), we are compelled to operate on a deficit budget. Our major source of income continues to be the weekly pledges paid by an active congregation of only 100 communicants. Income from investment and endowment trusts is approximately \$2,000 annually. The parish's financial records are subject to an internal audit each year.

Kessler is keenly aware that some visiting reporters have written, or strongly inferred, that the church's collection plates were under the sole supervision of the late Father Knutti and his wife, Pat, during his pastorate.

To KESSLER -- page 33

The facts are, the treasurer stated, offerings were counted daily only by authorized members of the parish. Our only misplacement of funds occurred, Kessler recalls with a smile, when, some nine years ago, one of the parish's original four antique wooden collection plates was reported missing, presumably with whatever money it contained. The valuable plate has never been recovered—or returned.

Concerning his personal recall of events surrounding the genral sighting of the Image on April 13, 1977, Kessler recalls:

“I was away on a business trip on that date. A day or two later, Barb, my wife Babara, met me at the Harrisburg Airport and almost her first words were: ‘We must hurry back to Shamokin—a miracle has happened at our church.’

“Before we went to our home, we stopped off at Holy Trinity. I saw His Face immediately and was deeply impressed. I still am. I believe this miracle has supported the faith of many Christians and given unbelievers reason to reconsider their spiritual needs. I am constantly amazed that so many pilgrims have travelled so far and so often to view His Image at our parish altar.

“My uncle from Moorestown, N.J., visited us recently and, of course, asked to see Holy Trinity. When he returned to our home, he told us:

“‘There is something in your church that is not present in any other Episcopal Church I have ever attended.’”

Bob and Barb Kessler (both members of the vestry) stated that they were most favorably impressed with the religious and financial integrity of the late Father Knutti and his wife. We feel they performed extremely well under the pressures of the crowds, visiting clergy, additional services and the demands of out-of-the-area media.

From my position as vestryman, parish treasurer and as an executive of the Cluett, Peabody Corporation, I hear many good things and some negative comment, from persons who have visited, or just heard about, the miracle at

Holy Trinity.

The favorable reports are naturally gratifying; the negative comment I just shrug off, knowing that it is a waste of time to argue with cynics or non-believers.□

Hoffman forgives----

About four years ago, while reciting the Lord's Prayer during Mass, one passage seemed to have personal meaning for me:

“---as we forgive those who trespass against us.”

I now believe it was the inspiration of His Face on the altar cloth before me that made me stop--and repeat--the same phrase of this beloved prayer:

“---as we forgive those who trespass against us.”

After living three-quarters of a century, I remember that there were people in this world that I still did not like; some I actually hated for real or fancied “trespasses” against me.

At that special moment I realized this burden of dislike and hatred for others was one I need not--should not--carry with me any longer. It was a useless, needless shadow over many beautiful episodes in my own less-than-perfect life.

I resolved then and there, while on my knees before His Face in the church I love, that I would forever rid myself of this burden of hatred for some of my fellow men.

I forgave them for whatever “trespasses” they may or may not have done to me in my lifetime.

At that moment, a weight was lifted from my shoulders. I experienced an uplifting of my spirit--a cleansing light brightened my outlook on life and those about me.

This blessing is still with me.

Thank you Jesus□

Lisiting of News-Item Image stories

MY FILES contain a total of 38 news stories concerning The Image-Apparition at Holy Trinity Episcopal Church as published in The News-Item, Shamokin, Pa., during the two years from April 15, 1977 to April 21, 1979.

Except as indicated, all were written by myself. This listing, in chronological order, is provided for reference purposes and to indicate the depth and scope of reporting given this phenomenon by the editorial, news and photographic staff of the community's only daily newspaper.

The News-Item's newsroom personnel, in its annual poll of "most newsworthy" stories of the past year, ranked The Image-Apparition story in second place for 1977. Number one rating went to a spectacular local fire at Walnut Towers Inn which claimed nine lives.

April 15, 1977. Image of Christ seen on Altar Cloth

The first story about the Image was published in the Shamokin, Pa., News-Item on April 15, 1977. Because of its historical value it is reprinted in its entirety on another page of this booklet.

This News-Item story, picked up on April 21, by the Associated Press, radio, television stations and other newspapers, inspired visitors and pilgrims by the tens of thousands to come to Shamokin from all over the world. They still come today -- July, 1985!

April 18. 1,000 Visit Church to see Image

Individuals of all ages, faiths, including clergy, visited Holy Trinity to see the Image. Fr. Knutti stated he did not know how long the vision might last. Bishop Dean T. Stephenson promises to visit church soon.

April 20. Many Persons Visit Church

A Mount Carmel High School brother and sister came, saw and requested Holy Baptism. Many public and parochial school visitors Fr. Knutti says all conducted themselves with reverence and decorum. Some moved to tears.

April 22. By David DeKok and Hoffman

"We don't know why He came to our altar, but we are certain all who have come to pay Him homage have been blessed," Father Knutti told hundreds who filled the church during several services. Church obliged to open doors from 10 a.m., until 11 p.m.

April 23. Image Attracts National Interest By David DeKok

This story relates that following a Barbara Walters—instigated ABC telecast on April 22, more visitors came to Shamokin and from greater distances. Parish House phone "rings off the hook." Church open from early morning until late at night. Keeping church clean an arduous task. "First—Day" photograph of Holy Trinity's altar republished in enlarged size on front page this date. Extra copies of paper made available to meet demand.

April 25. Out—of—town Visitors Offer Comment on Image By David DeKok

Visitors from Ontario, Canada, Baltimore interviewed; bus loads arrive from Massachusetts, Chicago, Detroit and other state and eastern seaboard cities. Some doubt. Most believe.

April 26. Visitors to Church Travel Long Way By David DeKok

A woman from Santa Cruz, Calif., reported seeing ABC telecast, took next plane to Williamsport, bus to Shamokin, attended evening service at Holy Trinity, talked with Fr. Knutti, took midnight bus back to Williamsport and next plane to California. Her comment: "A tremendous experience!"

April 28. Christian Love Abounds

Three different expressions of Christian Love
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were reported this date. First: Msgr. Edward O'Malley, of Hollidaysburg, with two associates, visited Holy Trinity, made their private devotions and asked for Fr. Knutti. The church's rector was ordered to bed by his physician that morning and was unable to meet the visiting clergy.

A young woman, with a severe physical disability was brought to the church by her family, seeking spiritual help from Fr. Knutti and the Laying on of Hands. In the latter's unavoidable absence, Msgr. O'Malley graciously volunteered to administer to the stricken woman. Mrs. Knutti went to her husband's bedside, explained the situation and obtained permission for the visiting clergyman to use his Holy Oil and vestments. Msgr. O'Malley, wearing Fr. Knutti's stole and using his Holy Oil, blessed and anointed the stricken woman in Holy Trinity's Sacristy. She and her family were most grateful.

The second manifestation of spiritual love came a few days later as standees outside the church picked up the words of the Lord's Prayer as recited by the congregation inside. The immortal words passed from worshipers inside the church, through and out the door to those standing in line: "Our Father, Who art in Heaven...Our Father Who art in Heaven...Our Father Who art..."

The third manifestation of love occurred late one evening after the weary Knuttis and parishioners had finally managed to close the church for the night. A late knock sounded at the Parish House door. When opened, the weary Episcopalians were greeted by a group of women carrying pails, brushes and brooms, from Shamokin's St. Michael's Roman Catholic Church. "We're here," they said, "to clean up your church after a busy day!"

April 29. Four Busloads of Pilgrims

Included was a busload of retarded and handicapped children and adults from the Pennsylvania State School at Selinsgrove; other buses came from Altoona and one from Pittston under auspices of its Roman Catholic Church. Another New York City television crew filmed the church inside and out and interviewed Fr. Knutti.

May 2. Diocesan Executive Visits Church

The Rev. Canon Kermit Lloyd, Harrisburg, executive officer for Bishop Stevenson, expressed his feeling that God's love has been made manifest at Holy Trinity; that Fr. Knutti has kept all forms of commercialism away from the parish and provided additional services to visitors. Concerning the vision, Canon Lloyd said, "If it is not God's work, it will die -- if it is His way of expressing His love for us, it will continue."

May 3 and 4. Interest in Image Worldwide

Brief story mentioned that an account of the Image appeared in the April 24, European Edition of "Stars and Stipes," a publication read by U.S. servicemen all over the world.

May 5. Charges of Maryland 'Abbot' Refuted -- Bishop Doubts Image is 'Trickery' **By David DeKok**

Several self-styled "priests and abbots," dressed in clerical attire, from Maryland, calling themselves "Independent Catholics," visited Holy Trinity and asked permission to celebrate a "Mass" at its altar. In the temporary absence of Fr. Knutti, Mrs. Knutti vigorously denied them permission to celebrate or even approach the tabernacle on Holy Trinity's altar. In response to this rejection, the self-styled "clergy" denounced the Image as "a fraud and trickery." They visited the News-Item office in an attempt to "expose" it. The News-Item contacted the Roman Catholic Diocesan office at Wilmington, Delaware, and was told that the so-called Maryland "priests," were "not a recognized religious order."

In Harrisburg, Episcopal Bishop Stevenson reaffirmed his previous statements that the Image is "not trickery."

May 6. Area Pastors Discuss Image. **By David DeKok**

The advent of the image at Holy Trinity Episcopal Church hasn't noticeable increased church attendance, several ministers report, but has caused quite a stir among their congregations.

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Hoy helps visitors---

IN 1978, Robert John (Jack) Hoy, then Age 58, sought relief from a demanding designer-artist career in the exotic New York and Parisian world of women's high fashions.

He found it in his hometown of Shamokin, Pennsylvania, where faces smile and friendly greetings are exchanged by unhurried pedestrians. Where the pace of life is geared down to a leisurely walk.

He found quiet and intellectual stimulation among the books at the community's Public Library. And, an opportunity to help others by performing an essential service for visitors to Holy Trnity Episcopal Church.

"When I returned to Shamokin in 1978, the first thing my sister Barbara (Mrs. Robert Kessler) wanted me to see was 'The Image' at her church. I had received descriptive letters from home, read newspaper stories about it and seen several brief television segments, but I was unprepared," Hoy said, "for the impact His Face had upon me when I first saw Him for myself. I did not have to seek or look around the altar, the Image upon the tabernacle cloth at Holy Trinity came immediately and clearly into my view.

"At that moment--and the feeling continues to this day--I knew this parish had been blessed in an unusual way. Quite possibly the Good Lord had performed a miracle for its congregation, the community and the thousands who came to see, worship and be uplifted as I was, in soul and spirit.

"I joined with church members who came every afternoon to 'sit' with the Image, welcome local and out-of-town visitors and to re-tell the story of the appearance of His Face."

Faithful members of the congregation who served daily included: the late Milton Yost, Cora Bailey, Catherine Lupton, the late Marlin and Violet Burrows, Marion Purcell, Margaret (Peg) Councell and many, many others.

"Death, family and personal reasons, has



JOHN (Jack) HOY
With visitor registration books

diminished the number of watchers and greeters," Hoy said, "until now--some six years later--I am often the only person on hand when visitors come to see, worship and in some instances, seek the ministry of healing and prayer from the Rev. Richard A. Randall, rector since December, 1978. However busy he might be, Fr. Randall never refuses any sincere visitor's request for a blessing, Laying on of Hands, prayer or counselling.

"Last week (the end of June, 1985), Hoy reported, "a group of five or six people drove up from Baltimore to see and pray. I also welcomed a family, including grandparents, parents ad children from Oklahoma who had read about the Image. Each group was making its first trip to Shamokin and Holy Trinity. "In each instance," Hoy said, "members of the groups experienced no difficulty in seeing His Face and were deeply moved.

"Fr. Randall was present when the Oklahoma group was in the church. He gave them an explanatory tour and reviewed the history of the

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May 7. Many Continue Church Visits

Visitor-pilgrims continue to come to Holy Trinity in Rolls-Royces and wheel chairs and on foot; many reported helped after prayer and Laying on of Hands; "hard-boiled" television crews and members of the press, await in line for blessings. Mrs. Pat Knutti observed: "The priests involved are completely drained after blessing of several hundred persons in a session ... they give so much of themselves in their ministry to others."

Father Knutti and other visiting priests have been most reluctant to discuss the effectiveness of their healing ministry. However, parish observers have witnessed some obvious "changes" in afflicted individuals. Fr. Knutti, exhausted after day and night services, takes several days of rest out of town. Fr. John Gramley, St. Matthew's Episcopal Church, Sunbury, takes over services at Holy Trinity.

May 9. Rite of Exorcism Performed at Church

The very rarely-performed Rite of Exorcism was performed during the evening service by Fr. Knutti. Prior to the service he stated, "... much of the illness suffered by the faithful was the work of the Devil, and by bidding Satan to depart, the Lord would be better able to reach and comfort those who sought Him." (It is possible Fr. Knutti was thinking also, of the false priests who were in the church a few days before.)

Visitors on this date included a family from India, in native dress.

May 13. Rev. Knutti will not Change Altar Cloth

The parish rector says he will not change tabernacle veil (cloth) to conform with different seasons of church year, so long as Image remains visible.

May 13. Catholic Diocese will make no Statement

In a story datelined, Harrisburg, the Roman Catholic Diocese is quoted as saying, "We will make no statement re: Image at Holy Trinity Episcopal Church, Shamokin, as it has occurred in another diocese of another faith." The

statement continues by saying, "the Image is a blessing."

May 19. Ascension Day Here; Image Still on Cloth

Contrary to many fears and expectations, Image at Holy Trinity did not disappear on Ascension Day.

May 20. Four-column Photo of Image in News-Item

A four-column-wide photo, in color, made by Andy Mihalik, Shamokin school teacher, was published on front page this date. Full page of photos and story published on inside page, same date. Extra copies made available for News-Item readers and for free distribution from Holy Trinity.

May 21. 'Yes, Mrs. Brown, There is an Image'

This story marked the beginning of a series of letters from and to Mrs. Phyllis Brown, a Sunday School teacher in Taneytown, Md., asking if there really is an image at Holy Trinity. Mrs. Pat Knutti, the rector's wife, responded for the parish. Pat described in detail how the Image was first seen, by whom, and the events which followed. The exchange of letters between Mrs. Brown and Mrs. Knutti continued for several weeks and was climaxed with a car-caravan visit by Mrs. Brown, her family and Sunday School class to Holy Trinity on Sunday, August 7, 1977.

May 27. Add to Mrs. Brown Story

A follow-up story on Mrs. Brown's original letter of inquiry concerning the Image, quotes from Pat's response in which she further describes the altar, tabernacle, veil and Image, mentioning that to date, 45,000 pilgrims have visited the church from all parts of the world and enclosed a NOVENA (prayer) sheet for Mrs. Brown and her Sunday School class. (Same prayers on inside front cover of this booklet.)

May 28. Bishop Speaks Out on Image

Bishop Dean Stevenson, of the Episcopal Diocese of Central Pennsylvania, in a pastoral letter to 70 parishes, described events of Image's first sighting; of his personal visits to the parish

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Apparition. The visitors were most appreciative.

"The pilgrims from Baltimore and Oklahoma added their names to the tens of thousands of signatures in the visitors' register.

"Visitors often request that prayers be said for themselves or loved ones, and a Prayer Request sheet is available in the rear of the church.

"Some visitors wish to light a candle for a special Intention. I direct them to two votive candle stands in the front of the church. Others express a desire that a longer-burning candle be lit in support of their prayers and I offer them an envelope on which to write the name of the person(s) to be prayed for and their own name(s).

Visitor-pilgrims are now presented with a two-page leaflet containing: two NOVENA prayers written by the late Rev. Knutti, rector at Holy Trinity at the time of the Apparition's first public appearance, April 13, 1977; a listing of important historical dates in the life of the parish as compiled by the present rector, Fr. Richard A. Randall; an etching of the church's exterior and the original photo of the tabernacle and veil with a brief history of the Apparition.

A free will offering box now stands near the registration desk in the rear of the church. "Most visitors use it," Hoy reported, "but at no time," he emphasized, "do I, or anyone connected with the church, call attention to the box or suggest that an offering be made. Now, as always, all contributions are entirely voluntary."

Hoy was asked: How do visitors act, or what do they say when they first come into the church?

Some see the Image immediately and are awed, amazed, or both. Others claim to see images of angels or the Holy Mother around the altar or on the walls of the church. Some ask me where they should look. For these, I tell them to look on the tabernacle cloth with a small metal cross on the top in the center of the altar. Some change positions around the church to get another angle for viewing. For others, I draw a sketch of the tabernacle and veil as a guide for their vision.

"Other frequently-asked questions are: Is that the same cloth on which the Image originally appeared? Is it ever touched or moved?

"I respond with a yes, it is the same cloth; and no, it has never been washed or cleaned--only the dust shaken off--in the past 25 years since first used in Fr. Knutti's Winchester, Ky., parish. And, yes, the cloth is handled, only by Fr. Randall several times weekly to remove and replace communion wafers as needed for the Eucharistic service. Jesus' Face always reappears."

Occasionally, a cynical visitor reports his or her inability to see anything; or declares the entire set-up to be a hoax or fraud. To these persons," Hoy commented sadly, "I can only express my regrets. I never attempt to argue as I have learned how impossible it is to change an already-fixed opinion."

Hoy added that he answers frequent phone calls from distant or out-of-town persons asking if the Image is still visible, when the church will be open, or if it will be possible to set up a healing service. "These latter questions I refer, of course, to Fr. Randall."

In response to the interviewer's question, Why do I do this and for so many years? Hoy replied, "I am constantly uplifted spiritually when I'm in His presence; I enjoy meeting and greeting new faces, especially those who come truly seeking a spiritual gift, to offer prayers for loved ones or, in some cases, and if Father is present, to request the Laying on of Hands and anointing with holy oils for healing.

"Also," Hoy added, "I feel most comfortable sitting in the ambience of this beautiful church. I might add," he said, "that many, many visitors recognize and comment on the architectural beauty of Holy Trinity's exterior and interior and especially, its sanctuary and altar.

The Sacrament (consecrated communion wafers) is always reserved in the brass tabernacle under the cloth until needed for the next communion service.

"My reward for the hours and days spent at Holy Trinity comes," Hoy said, "when sincerely devout folk indicate by their actions and words that they see, believe and are uplifted by the experience.

"I feel I am serving my Lord when I am able to be of some assistance to all who come, and in most instances find, spiritual refreshment."□

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and that he and his wife, "Were aware of a Presence (on the altar) which strengthened us."

The Bishop commended Fr. Knutti for his handling of the Image appearance and urged all to come and see. His pastoral letter concluded by saying: "I have no idea where this may lead or indeed what this may mean. I pray daily that God will give us the wisdom to do that which is well pleasing to Him." He also asked other diocesan clergy to volunteer their services to relieve a tired Fr. Knutti.

August 12. Story has Happy Sequel

This story told of the personal visit to Holy Trinity by Mrs. Brown, Taneytown, Md., her family and Sunday School class. Mrs. Brown wrote to Pat Knutti expressing their pleasure at the reception accorded them and for kindness extended.

November 12. 'Cheap Shot' Editorial

The News-Item published a strong editorial captioned, "Cheap Shot," condemning story in November, 1977 issue of Philadelphia Magazine by Greg Walter, entitled "It." The "It" referring to the Image at Holy Trinity's altar. The editorial, written by Executive Editor, Thomas D. Brennan, deplors that the story was written by a man with roots in the Anthracite region; one who spent considerable time in the church and community before writing it and for his "pointless and tasteless remarks about the area ... he saw and reported Shamokin and Coal Township with a jaundiced eye," Editor Brennan concludes.

November 28. Bishop Terms Vision an 'Expression of Love'

Bishop Stevenson, following official pastoral visit to Holy Trinity, termed Image "An expression of God's love," and that he had heard nothing negative about the Image or the parish.

February 1, 1978. Rev. Knutti to Retire as Rector

The rector of Holy Trinity Episcopal Church advised his congregation that he will resign his position, effective August 20. "On that date I will reach the mandatory age (72) of retirement,

according to Canon (Church) law. When that time comes I will leave my Shamokin ministry with the deepest of regret. During the past 16 years I have formed a deep attachment for Holy Trinity and this community."

Bishop Stevenson commented on Fr. Knutti's resignation by saying: "Father Knutti has served three congregations (Shamokin, Mount Carmel and Kulpmont) well and faithfully and I am pleased that he has consented to remain with you for his full term of service."

March 3, 1978. Only the Devout Visit Holy Trinity.

The News-Item published an extensive story on this date, with original Image photo of last April. The story mentions that the half-block-long lines of visitors outside the church door, the blockaded streets, police control of traffic and the non-stop services inside the church have long ceased. Services have returned to four or five weekday Masses and one on Sunday. Visitors still come, but only by single persons, couples or family groups.

The story refers to the fact that earlier visitors came from all parts of the world; that the Episcopal Diocese is not likely to declare a shrine in the area; that the Image has been credited with a number of unexplained--perhaps miraculous, healings; that free-will collections have been shared with others in need.

The story mentions Mrs. Irene Fegley's statement: "This is God's will, or it would have been gone long ago." Father Knutti is quoted as saying:

"I am confident He will not go away."

July 22, 1978. Holy Trinity Rector Honored On Retirement.

Ninety parishioners, friends and visiting clergy united last evening in expressing their love and appreciation to the Rev. and Mrs. Frank R. Knutti, during a farewell dinner in the Parish House. Clergy included: the Rev. Canon Kermit Lloyd, representing Bishop Stevenson. Both Fr. Knutti and Pat responded with expressions of fondness for Holy Trinity and its

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2 women talk of Image

By IRENE FEGLEY, BARBARA KESSLER

TWO TIRELESS women workers at Holy Trinity Church agree that His Face upon the altar is like a sedative to the spirit: calming, soothing, relaxing, enlightening and sustaining.

"It changed our lives...changed them for the better," was the joint comment the Irene (Mrs. Clarence) Fegley and Barbara (Mrs. Robert) Kessler. Both are long-time church and Parish House workers before, during and after the appearance of the Image-Apparition on the altar.

Mrs. Fegley was one of the "first night viewers" of the Image on April 13, 1977. She is the "Grandmam" little Iris Reigle, Jr., called to "Come see God!"

"Although I can't claim any special, dramatic or miraculous events in my life since that memorable evening," she said, "I do know—in fact I am very sure—that His Face which I see almost daily during Mass, gives me a beautiful feeling. He has given me strength to endure major family and personal problems during recent years. He has truly sustained me."

Irene Fegley was, and continues to be, one of a small group of ever-faithful members who participate in all parish functions: taking care of candle trays, kitchen work, cleaning, attending all services, always available for any and all tasks.

Barbara Kessler, a member of the church's Vestry and Altar Guild, has a background of banking and financial matters. She is the wife of Robert Kessler, permanent church treasurer and organist.

Mrs. Kessler was not one of the "first night viewers." However, she and her husband went to the church immediately upon his return from an out-of-town business engagement.

"As soon as I walked up the aisle, I knew, I felt, and as I raised my eyes to the altar I could see, that there was something new and beautiful about our church. No one had to tell or show me where to look. I saw His Face. His Presence at our altar has been a calming, quieting influence in my life."



IRENE FEGLEY

BARBARA KESSLER

Premonition of death

Mrs. Kessler says she believes the Image has strengthened her power of perception in a manner not shared by others. She relates an incident concerning her mother's death some years ago.

"In October, 1980 my mother was terminally ill at Shamokin State General Hospital. Our family was told that death was inevitable, although probably not immediate.

"When we left mother on the evening of October 28, 1980 the physician told us she could anticipate a restful night.

Barbara says she told family members as they left the hospital, "I know mother will die tonight—I just feel it.

"I went to bed at my usual hour and immediately fell into a sound sleep. Sometime during the night I was aroused and became aware of a swirling white cloud at the foot of my bed—a constant back-and-forth swaying motion of white mist. Within a few minutes the vision vanished as suddenly as it appeared and I fell soundly asleep again.

"When I awakened the next morning my husband and other family members told me, 'Mother died peacefully in her sleep last night.'

"I was not at all surprised. I am now certain that my nocturnal vision was a message. I am also sure," she said, "that the Image at Holy Trinity played some part in my advance awareness of this sad event in our family life." □

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people and their regret at having to leave.

August 19, 1978. Rev. Knutti Hopes to Found Spiritual Center.

During his final Mass at Holy Trinity last Sunday, Fr. Knutti stated that the tabernacle and veil now on the high altar, will remain there until he is able to find and establish a "suitable site for a non-denominational shrine, retreat center and chapel of divine healing."

He added " ... many persons have come to Holy Trinity. I feel deeply that this is the Lord's will; that this is a vocation I should follow -- if not here, then in some other place. When we find a suitable location for a shrine, I will move the tabernacle and veil and the statue of the Infant Jesus to that site.

Father Knutti revealed that his original desire was to declare Holy Trinity Church, Shamokin, a national shrine. However," he reported, neither the parish's vestry nor the bishop of the diocese would approve the proposal. Therefore," he said, "I am compelled to look elsewhere for a suitable location. This is the work I feel the Lord has called me to perform so long as I am physically able to function as His priest.

"I have enjoyed my 16 years as rector of Holy Trinity. Pat and I have come to consider Shamokin as our home -- we regret that we must leave under mandate of church law."

In the same story, Pat Knutti added her comment: "We consider Shamokin our home -- we have never lived anywhere else so long. We have gained many friends in the parish and throughout the community. However," she added, "we look forward to the prospect of continuing the Lord's work in some other area. He has taken good care of us during the past years. We are anxiously awaiting whatever opportunity for service He may have for us."

October 21, 1978. Father Knutti Serving in Florida.

During a brief return visit to Shamokin, Father and Pat Knutti granted the author an interview at the home of Mr. and Mrs. Herbert E. Payne, Overlook. Father Knutti commented:

"My present duties include taking care of

newly-formed parishes and missions of the Anglican Church of North America in a seven-state diocese."

"The Anglican Church of North America, or the Continuing Church, as its members call themselves, is composed of former priests and members of the long-established Episcopal Church of the United States, with which it differs in matters of theology and practice." He added, "The Anglican Church is growing at the rate of four new churches per day."

When asked about his previously announced plans for the establishment of an interdenominational shrine of meditation and healing, Fr. Knutti said, "He still hopes to accomplish this goal--perhaps within a year." He reaffirmed his statement made prior to leaving Shamokin in mid-August that, "I will leave the tabernacle and veil and the statue of the Infant Jesus at Holy Trinity until such time as I am able to declare a suitable shrine for them in some other area and so long as they continue to be kept in their present position at Holy Trinity."

Father and Mrs. Knutti made it clear that they are completely dedicated to their new vocations. "We know now," they said, "that we are called by Our Lord to do His work and to continue His teaching in the Anglican Church of North America."

POSTSCRIPT TO ABOVE STORY: On April 8, 1981, Fr. Knutti was consecrated as Bishop in the Anglican Catholic Church, in West Palm Beach, Florida. Bishop Knutti died suddenly in his rectory, January 25, 1983.

October 21, 1978. Book Recalls Image's Impact.

The News-Item published a review on this date of Pat Knutti's booklet: "The Face on the Tabernacle Veil--I lived with a Miracle." (A synopsis of this review is included in the article, "I Wept ..." on another page of this booklet.)

April 21, 1979. Image Still at Holy Trinity.

Just two years and one week after original public sighting of the Image, today's News-Item story was captioned as above. Father Richard A. Randall, recently installed rector (since December, 1978) at Holy Trinity, was asked:

See NEWS-ITEM--page 42

From NEWS-ITEM page 41

"How long might the Face of Jesus be expected to remain?" Fr. Randall's reply:

"I believe He will remain as long as God desires."

The late John A. Brightbill, then a layreader at Holy Trinity and leader of many devotional services during the previous two busy years, said: "Miracles still happen before His face."

Fr. Randall spoke of his reluctance to touch the veil, but was obliged to do so when new carpet was installed. He moved the tabernacle and veil to a side altar for a few days. When it was restored to its original spot on the high altar, Fr. Randall said, "I was thankful that the Apparition reappeared." Adding, "I have come to believe that the Apparition is a window to heaven so that we may see our Lord."

AUTHOR'S NOTE: This completes my file of News-Item clippings on the Image. It is possible one or two have escaped my attention. On other pages of the booklet are excerpts from stories written about the Image by out-of-the-area newspaper and magazine writers. □

I remember ... FIRE!

Flames from a devastating fire were just four feet away from Holy Trinity Church early on the morning of July 17, 1980.

When Shamokin City Fire Chief Ernest Vedral arrived at the blazing Zeigler's Furniture and Appliance Store, his first command to all firefighters:

"Save the Church!"

And save it they did!

Firemen kept a constant stream of water along a four-foot-wide passageway between the completely engulfed store and the western stone wall of the church. Because of prompt and effective work by all firemen, nothing inside or outside the church suffered burn damage--only slight inconvenience from smoke and water seepage. The Image-Apparition on the church's high altar--at the opposite end of the structure--was undamaged and never in danger.

A bolt of lightning was cited as the cause of the fire which completely destroyed the two-story frame Zeigler Store and its contents. A half-dozen firemen were overcome by dense smoke; one receiving eye and facial injuries which required hospital treatment.

Father Richard A. Randall, rector of Holy Trinity, told News-Item reporter, Paul D. Metrocavage, that:

"I saw a 'horrendous flash' of lightning only moments before the fire was discovered. (The rector's living quarters are above the Parish House, adjacent to the church on the side away from the fire.)

"I was awakened by the thunder and got out of bed to close a window on the side facing the church and store when I saw the flash. Marty, my wife, told me to get away from the window.

"A few minutes after the lightning flash I saw smoke coming from the area and thought the church may have been struck. I called Shamokin City Police on the emergency '911' number and only then learned that it was the furniture store, and not the church." After making sure that his wife and infant daughter were safe, Father Randall ran into the church to check for fire.

"When I entered the church through the Parish House I could see flames through the western stained glass window but no fire damage to the church's interior. There were sparks on the front steps."

Firemen continued to play streams of water on the western side of the church facing the burning store, and on the church's front door and roof.

Father Randall stated that he did not remove the Blessed Sacrament, tabernacle and veil from the high altar as there was no indication they were endangered. Many volunteers at the scene offered their services, if needed, to remove sacred objects to safety. The rector announced that a Mass of Thanksgiving would be celebrated that same evening at 7:30.

Father Randall and members of Holy Trinity congregation, commended City firefighters for their effective work in saving the church from a possible total, or severe, loss. City police and Coal Township Fire Department, which was on standby alert, were also commended by the congregation for their services. □

I remember ...

David and Sue

As I entered the front door of the church in mid-summer of 1977--a few months after the Image appeared on the tabernacle veil--I noticed two large back packs and rolled-up sleeping bags stacked alongside the vestibule door.

The church was filling rapidly for the first Mass of the day. I sat in my usual rear seat (where the organ console now stands) for a better view of the ever changing faces and figures of worshipers--nearly all of them strangers to the church and community.

Almost immediately I was sure I spotted the owners of the back packs. A young, lightly bearded man with long, untrimmed hair, was seated in the last row of seats before the aisle in front of me. Next to him sat a young girl, perhaps in her late teens or early 20s, plainly but neatly dressed. Both were wearing sandals and their feet were clean.

As the congregation rose for the entrance of Father Knutti to begin the Mass, I could see that the young man was wearing a frontiersman's leather jacket with fringe trimmings on the sleeves and around the bottom. The young girl was wearing faded jeans and a plain shirt.

The couple did not use a Prayer Book, but the young man reached in his side jacket pocket and pulled out a small, worn white-leather-bound Bible or Testament which he opened and held during the entire service. From the size and indications of wear on the white binding, I surmised that it was a gift, perhaps from parents or relatives during his childhood years.

When it was time to receive Communion, they awaited their turn in line to approach the rail, the young man still holding his small Bible--perhaps to have it blessed by nearness to the Image on the altar before him.

Each of them received with reverent decorum in a manner which led one to believe it was not the first time for either. Throughout the Mass their faces were fixed almost constantly on the Image.

At the conclusion of the service, as has been the custom at Holy Trinity for many, many years, most of the congregation moves from the church sanctuary through the rear door into the adjacent Parish House for a social hour of coffee, toast and sweet rolls.

I approached the couple, introduced myself, and invited them to share in the coffee break. (I suspected--correctly--that they had no breakfast before the early service.)

As I walked beside them into the Parish House the young man said his name was "David," and, pointing to his companion, told me, "This is Sue." No last names were offered; indeed, for this sincere, humble couple they were not necessary.

I found them a place at the table, brought coffee and pushed a plate of hot buttered toast before them. Each politely reached for a single piece. If they were hungry they didn't show it by grabbing. I inquired if they had breakfast before coming to church. In a slow, soft drawl, David responded:

"No, we slept as usual, in the nearby hills so that we might be in time for the first service. Sue and I are from Texas. When we heard about the Image of Jesus appearing in a little church in Pennsylvania, we just decided to hitch-hike and walk up north to see for ourselves. We're pleased we came. We saw His Face and feel better for coming and, thank you for the breakfast."

Those were almost the only words spoken during their brief visit. I don't recall hearing Sue speak a single word. I am almost sure they accepted a second cup of coffee and more toast, and that one of the churchwomen, affiliated with the nearby Independence Fire Company, gave them a note good for two substantial meals.

The young couple quietly excused themselves from the table, and returned to the church for a final prayer before picking up their back-packs outside the church door.

David and Sue were just two of hundreds--perhaps thousands--of couples of all ages and degrees of need and affluence, who found spiritual strength and a kindly gesture of hospitality during busy, busy years at Shamokin's Church with the Image. □

Local theatre manager has faith in prayer

KARL N. BOWERS, owner of Shamokin's Victoria Theatre, is not an Episcopalian.

He was, however, married by the Rev. Waldemar Rutan on June 23, 1940, in what was then known as Trinity Episcopal Church. "Our three children were baptized and attended Sunday School at Trinity," Bowers said.

"During the intervening years--long before the appearance of the Apparition--I was spending a few minutes almost every day in prayer before its altar. I composed and said my own special prayer to Jesus.

"Then, as now, nearly a half-century later, I kneel before Holy Trinity's altar and share my troubles with the Lord. Then, and now, He has answered me, sustained me and brought me safely through several severe illnesses," the theatre owner stated.

"I still visit Him, and praise Him and return thanks for many blessings to me and my family. Now that He has manifest Himself in the Apparition, I feel an even closer relationship. He still shares my personal health, family and business problems, and in His own time and way, I know He will reveal His will.

Mr. Bowers stopped by Holy Trinity's Parish House recently after his almost-daily prayer sessions, and stayed long enough to relate some

of his healing and helpful experiences, especially those during the rectorships of the late Father Frank Knutti and the present rector, the Rev. Richard Randall.

"Shortly after the emergence of the Apparition," the theatre man recalled, "I was walking with a decided limp following an accident and a broken ankle. I was last in a long line of visitors at Holy Trinity, awaiting to be blessed for healing by Fr. Knutti. When my turn came to kneel for the blessing and Laying on of Hands, I felt renewed strength in my legs. However, I was still in pain and limped.

"A day or two later I met Fr. Knutti in a local store and he noticed I still walked with a decided limp.

"'Karl,' he said, 'I believe the Lord has heard your prayers--try walking at a normal stride.' I too, believed, and immediately stepped out walking at my usual pace. Proof to me, that He responds to the petitions of the faithful.

"When I returned home to share the good news with my wife, we joined hands and together offered a prayer of thanksgiving."

When Father Randall came to Holy Trinity more than six years ago he too, assisted and guided Bowers in his almost daily devotions.

"I am especially grateful for his sustaining prayers which helped me survive a major heart attack. Now, with new problems connected with the theatre--problems which are affecting my health--I continue to bring them daily to the Good Lord and Fr. Randall at Holy Trinity. I know from past experience that--

"Thy will be done!" □

NANCY WOLFE remembers---

The deaf man from New Jersey who regained his hearing during services, but didn't tell his wife immediately, fearing he might be mistaken. His restored hearing must have been permanent, as he returned to Holy Trinity several times to offer thanks for his healing.

IRENE FEGLEY remembers---

The blind, or almost blind, man who entered the church on his wife's arm. After praying before the Image and receiving the priest's blessing, he was able to walk out of the church with vision restored and no need for a guiding arm.

I remember ... MONEY

Visitor-pilgrims to Holy Trinity Church during the busy years of 1977-78, with few exceptions, made a free-will offering before leaving the church.

During the years when visitors came by the thousands there was a single collection plate on the steps leading to the altar rail. After the first few months--and after a filled open collection plate disappeared--a locked Free-Will Offering box stood--and still stands--at the rear of the church.

Never during those busiest years did anyone ever sit or stand near the collection plate or box as a silent suggestion that an offering was expected.

While hundreds of visitor-pilgrims attended weekday services held for 12 to 15 hours each day, the collection plates were never passed to persons in the pews. They were never passed at any time during weekday services. Neither Fr. Knutti, or any visiting priest or church worker, ever uttered a word to visitors about money or donations. Never!

The collection plates were passed to the congregation just once per week, at the single, stated 9:30 Mass on Sunday mornings. That was the customary practice long before the Image appeared; it was not changed during the busiest years of visitation and the once-a-week-only passing of the plates continues to this day.

From the very first day after the appearance of the Apparition on the tabernacle veil, Fr. Knutti announced in the strongest possible terms: "No commercialism."

No vendors of trinkets, souvenirs, food or drink were permitted inside or outside the church. There were no signs or banners on or around the church--not even street signs directing strangers how to find their way. No commercial announcements concerning services, visiting clergy or hours of service were ever made by advertisements or broadcast.

On several occasions, Bishop Stevenson, in person and from his diocesan office in Harrisburg, commended Fr. Knutti for keeping all types of commercialism away from the church

and for never making appeals for contributions.

It was, and still is, possible for worshipers to light a small candle for their special intentions at the stand in front of the pews. There is a slot in the face of the stand if, and only if, the petitioner chooses to make a contribution.

Any petitioner desiring that a larger candle be lit and burn in the area before the altar, may secure one by filling in an envelope always available at the rear of the church. Again, they may, or may not, add a monetary offering with the envelope. Occasionally, but not often, a worshiper will bring a small bottle and request some member of the parish to have it filled with Holy Water. The request is always granted. A donation may be made, but is never solicited.

Some practical-minded persons pointed out to the priest and parish members that they were passing up a golden opportunity during the busy years to increase collections many times over.

Fr. Knutti's response was always the same: "Our Lord came as an expression of His love for us and those who come to worship before Him. Our church is a shrine for worship, prayer and healing. There will be no money changers in this Temple!"

Father Randall and the vestry have continued that policy.□

This booklet—

Is compiled and published by author, Karl A. Hoffman, with permission and authority of the Rector, Wardens and Vestry of Holy Trinity Episcopal Church, Shamokin, Pennsylvania, granted June 25, 1985.

Under terms of this authority all income derived from this booklet, after deduction of publication costs, will be turned over to the parish's Memorial Fund as a gift from the author.

This plan is intended to conform with established non-commercialization practices in any activities involving the Image/Apparition.□

THE GYPSIES

When three or four Rolls-Royces, Mercedes or Cadillacs would pull up alongside Holy Trinity, the word quickly spread inside the church: "The gypsies are coming! The gypsies are here again!"

Their chief, "King" Charles Miller, was tall, middle-aged, red-haired and almost handsome. Miller, (not to be confused with the late Charles F. Miller, a long-time member of the congregation), kept his "family" of a dozen or more men, women and children in orderly control.

"King" Miller was more than generous in his contributions both in money and floral decorations. On one occasion I recall seeing Miller and Pat Knutti standing at the altar rail as he, with sweeping gestures of his arms, described his "vision" of dozens and dozens of red and pink roses in front of and alongside the altar and tabernacle.

A day or two later, Miller's "vision" became a reality as he bought dozens and dozens of expensive roses and had them placed on and about Holy Trinity's altar.

During another gypsy visit it became evident the women in the group spoke only French. One colorfully costumed gypsy woman offered Pat Knutti a \$20 bill and asked—in French—for two tens. Pat was unsure just what she wanted. I just happened to be standing nearby, witnessed the scene and was able to recall just enough college French to translate. Pat excused herself and, in a few minutes, returned with the requested change. With a smile of appreciation, Madame Gypsy dropped a \$10 bill in the "Free Will Offering" box.

Pat Knutti recalls another gypsy incident: Late one evening, after a long, arduous day of services for capacity congregations she and Father Knutti were about to retire for a much-needed rest.

A strong knocking was heard on the Parish House door just under their apartment. The knocking persisted to a degree that Father and Pat went downstairs and opened the door.

Another group of tired gypsies, under leadership of "King" Calabrese, apologized for the late hour, explaining that they had driven all day and evening from a considerable distance to pray

before His Face at Holy Trinity's altar. They begged for permission to worship.

Yielding to their pleas, Fr. Knutti admitted them. Pat recalls that the entire group, as soon as they entered the vestibule of the church, fell to their knees. And, on their knees slowly made their way up the aisle to the altar rail—many with Rosary beads clasped in their hands.

They asked for and received the priest's blessing. One woman requesting—and receiving—a Laying on of Hands for her absent ill son. □

Lives change

THE IMAGE, "It" or Apparition—call it what you will. By whatever name, His Face changed many lives—almost always for the better.

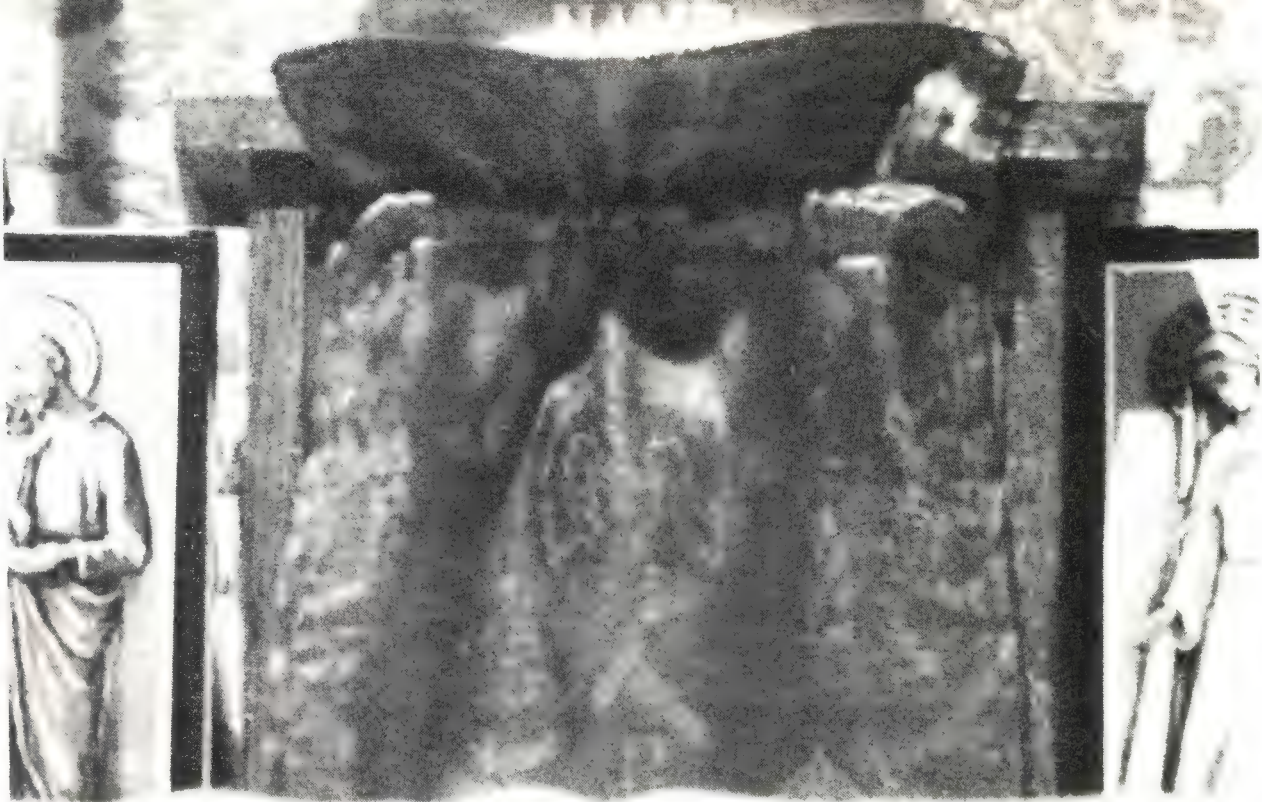
His Face on the tabernacle veil at Holy Trinity brought more than a hundred thousand men, women and children to their knees—most of them in humble prayer.

For some it was a "quickie" prayer, then up and out of the church, believing or not believing, but their curiosity satisfied. For them, a brief moment of commendable change in their daily routine.

For others who stayed and prayed longer, there was time enough for the Holy Spirit to remind them of past transgressions and an opportunity to resolve to do better. For those who sincerely tried to mend their ways, the change in their lives for the better was of longer duration.

Truly sincere pilgrims kneeling before His Face, offered petitions for other dear ones in need of relief from physical, mental or spiritual distress. These petitioners were enriched by their unselfish prayers. For many, the Lord responded by easing pain and healing.

Beginning in April, 1977, world-wide attention was focused on these changes, some even termed "miraculous." Now, more than eight years later, and in far fewer numbers, the devout still find spiritual refreshment and sometimes relief from the ills of the body and mind, as they pray before The Face that has inspired mankind for nearly two thousand years. □



Pentacost Image seen at St. Mary's Chapel at Holy Trinity, 1979

Second Image arouses less interest--

THE TRANSIENT appearance of a second image on a side altar at Holy Trinity Church on Pentecost Sunday, June 3, 1979, aroused comparatively little public interest.

The sighting of the "Pentecostal Image," was reported, with a photo (above), on the front page of the Wednesday, June 6, 1979 edition of The News-Item.

Unlike the original Apparition at Holy Trinity, first reported on April 13, 1977, and still visible on the high altar, the second, or "Pentecostal Image," disappeared within several months as mysteriously as it came.

During those weeks numerous visitors -- perhaps a hundred, or more, came to Holy Trinity to see the second Apparition. It was the subject of a next Sunday sermon by the Rev.

Richard A. Randall; a follow-up story in The News-Item on June 11, and was commented on by Bishop Dean T. Stevenson in a letter to a parishioner after reading the original story on June 6. The Williamsport, Pa., GRIT, published a story with three photos in its July 15, edition.

Briefly, and for the record, here is the story of the second image at Holy Trinity, as reported in the newspapers:

Second Image--

June 6, 1979. NEWS-ITEM

By Karl A Hoffman

A second image of Christ is presently visible on the tabernacle veil on the St. Mary's (side) altar of Holy Trinity Episcopal Church.

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The newest image is described by the Rev. Richard A. Randall, rector of the parish, as a "Blessed Pentecostal Gift," because it was first noticed last Sunday — Pentecost Sunday — following an evening service of benediction.

"I was stunned when I first saw this newest vision of Our Lord's face and figure. Later," he said, "I began to realize that this was another expression of His relationship to the historical founders of the church. Surrounding the tabernacle on the church's smaller St. Mary's altar are plaques of St. Joseph, the Blessed Virgin Mother and St. Francis. "The vision on the tabernacle veil is," the rector said, "the central figure of a communion of saints."

The newest vision was the first observed last Sunday evening by a woman member of St. Paul's Episcopal Church, Harrisburg who, together with other members of the parish and its priest, The Rev. Leo G. Weishaar III, drove to Shamokin's Holy Trinity to worship before the original vision of Jesus' face still visible on the light colored tabernacle veil on the church's high altar. Father Weishaar and members of his congregation made the pilgrimage to pray for their parish which has suffered from major neighborhood population changes.

The visiting clergyman preached on the theme of Pentecost and prayed for a sign of God's concern for his needy parish. Following the service of benediction, Father Weishaar joined Father and Mrs. Randall in the parish house for refreshments. Most members of the visiting congregation remained for personal devotions before the original image on Holy Trinity's high altar. One woman member from St. Paul's moved to the smaller St. Mary's altar to pray. At the conclusion of her devotions, she raised her eyes to the tabernacle veil on the small altar and was astounded to clearly see the image.

The woman called her daughter to witness the vision. The two priests were called from the parish house and, together with members of Holy Trinity and visiting congregations, all witnessed the new vision. Prayers of thanksgiving were offered. "We all felt," Father Randall said, "that we were witnesses to God's response to prayer for a 'divine sign' on the evening of Pentecost Sunday."



Figure on veil, Maundy Thursday, 1977

In a telephone interview yesterday, Father Weishaar commented: "I first visited Holy Trinity two years ago as a seminarian and observed the original miraculous vision, so I'm not surprised that God again showed His favor to your parish with this second vision. We like to believe," he added, "that this is a sign that whatever we do at St. Paul's is pleasing to God, that He will respond to our prayers and supply our needs."

The Pentecostal image on the side altar assumed varied forms dependent upon the position of the viewer. From the church entrance the image appears as the full standing figure of Christ, with uplifted arms. From the foot of the altar steps, it appears to be the upper face, eyes, nose, forehead and beard. Below the beard, some viewers see the outline of a dove. Both visitors and parish members declare the newest image to be more distinct than the original apparition of the Lord's face, which first appeared two years ago during Holy Week and is still visible on Holy Trinity's high altar.

During an interview in his office Tuesday, Father Randall stated that he personally changed all church cloths early Sunday morning from the church-mandated Easter-time white to red for Pentecost. "I noticed nothing unusual or significant," the rector said, "when I changed the altar and tabernacle cloths. The reserve sacrament in the tabernacle on the St. Mary's

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altar, has not been used since Easter. As of now," he added, "I will celebrate before the high altar."

"Church custom decrees that the Pentecostal red altar cloths be changed next Sunday to white for the Trinity season. "You may be sure," Father Randall said, "I will not change the red veil on our St. Mary's altar so long as the Pentecostal image is with us."

June 11, 1979. NEWS-ITEM

"The Vision of Pentecost," the newest apparition at Holy Trinity Church, was praised Sunday morning with a original anthem and cited by the rector as a challenge from God to His followers.

Visitors from the Philippines and the local area joined the congregation in a Mass of Thanksgiving.

The Rev. Richard A. Randall, rector, in his sermon Sunday morning, said: "God surprised us at Holy Trinity with a 'Blessed Event of Pentecost.' We were not prepared for His newest gift, but I believe it is His way of telling us that the Holy Spirit has come to dwell in His church on earth.

"There is a message in both apparitions," the rector said. "The original vision tells us that Jesus lives, that He is our advocate and mediator. The newest, (observed at Holy Trinity on the evening of Pentecost Sunday) tells us that we should share God's message with those outside the church, become His ambassadors to the world. If these images are an act of God then we, His children, must live God-like lives."

Following the communion service, the church choir under direction of Mrs. Martha Randall, sang an original athem, "He Will Come Again." Lyrics are from a poem by Mary Kovach, a member of All Saint's Lutheran Church, Kulpmont, who was inspired by seeing the original vision on the high altar at Holy Trinity Church two years ago. Music for the athem was composed by Richard Gardner, Boston.

The Shamokin church was about three-quarters filled for the Sunday morning service, just one week since the second vision was noticed on the small red-colored tabernacle veil on the

side altar. By contrast, two years ago after sighting of the original vision on the veil on the high altar, Holy Trinity was filled to capacity for several daily services over a period of weeks. Both apparitions are still visible today, the first on the main altar, the second on the church's smaller altar.

The register book in the church reveals that visitors during the past week came from New York state, Connecticut, New Jersey and many Pennsylvania communities. Members of Holy Trinity congregation, who have observed both images and the thousands of visitors two years ago, as contrasted with dozens during the past week, understand it is difficult for many outside the parish to believe that two separate visions would appear in the same church within two years.

To John A. Brightbill, layreader and active churchman for the past 46 years, the appearance of the second apparition is, in his words: "A sign that the Lord is coming. The end of the world is near at hand, when He wills it. We don't know how soon that will be, but when He makes up His mind, that's it.

Barbara Kessler, a member of the vestry at Holy Trinity, told members of the congregation last week: "I had a definite feeling last Sunday morning during Mass that something unusual — something wonderful — would happen soon. I was deeply moved by the service and the music. I had tears in my eyes after I received communion. I never realized that the appearance of another vision that same evening would climax a beautiful day.

The Rt. Rev. Dean T. Stevenson, bishop of the Episcopal Diocese of Central Pennsylvania, after reading an account of the Pentecostal Vision in The News-Item, wrote a member of the parish this week, saying:

"If only we will look, we will see God at work in all of life. How often we fail to recognize His loving presence. When the more dramatic occurs such as the images which have appeared at Holy Trinity, we Christians while surprised, should understand and be able to say, 'Of course, our Lord has promised to be with us always — even to the end of the ages.' This is just another reminder of that fact.

"I hope to visit Shamokin and Holy Trinity in the near future."

State and Worldwide Reports

After April 15, 1977.

Wilkes-Barre, Scranton and Lancaster television stations sent crews into Shamokin to photograph the Image at Holy Trinity immediately after it was first reported on April 15, in the Shamokin News-Item.

The Associated Press nation-wide wire service story of April 21, stimulated attention from other Pennsylvania, out-of-state newspapers, magazines and church periodicals.

ABC-Television flew a crew into Harrisburg on April 22, at the direction of Producer Dick Richter from its New York studios. Pat Knutti states in her personal story that Barbara Walters directed that this Shamokin phenomenon be filmed and reported on its evening newscast of the 22nd.

I just happened to be at the church when the ABC crew, under Jim Kincaid, correspondent, Karen Burnes, field producer and their cameraman, were in the process of photographing the church, the Image and interviewing parishioners, including Mrs. Clarence Fegley. I, too, was interviewed by Kincaid. Mrs. Fegley was shown and heard on the evening news. I didn't make it!

Ms. Burnes suffered foot cramps while handling the voice recording portion of the interviews. At my suggestion, she asked for and received a prayer and blessing from Fr. Knutti. She said it helped.

The following excerpts are from out-of-the-area publications that I was able to collect. They will indicate the variety and quality of reporting on events at a small 110-member church in east-central Pennsylvania.

April 21, 1977. ASSOCIATED PRESS

Many U.S. newspapers published the AP story of this date. Those for which I have clippings are: Louisville, Ky., Times; Lima, Ohio, News and the Burlington, N.J., Times.

The AP story relates how young Iris Reigle first saw the Image, called her Grandmam and

others, and of the crowds that have since visited the church daily and until late at night. The story quotes Fr. Knutti as saying that it was, "Not a optical illusion--too many people have seen it."

**April, 1977. STARS and STRIPES
U.S. Armed Forces
Pacific Edition**

Within two or three weeks after the appearance of the Apparition at Holy Trinity, the Pacific Edition of the U.S. servicemen's newspaper ran an Associated Press two-column picture and caption of the church's altar and tabernacle, stating that "hundreds of persons" are flocking to the church to see it.

April 23, 1977. The TIMES, Reading, Pa.

This newspaper ran an AP story and photograph captioned: 'Miracle?' The story reviewed the origin of the appearance of the Image and of the thousands who visit the church. Fr. Knutti is reported as saying he fears too much publicity may create a carnival atmosphere.

**May 6, 1977. NATIONAL CATHOLIC REPORTER
By Thomas C. Fox**

Fox wrote from personal experience; he visited Holy Trinity and talked with its priest, parishioners and visitors. Concerning the Image he says: "The 18-inch-high tabernacle opens at the center, as does the veil. The image most see is a sorrowful Christ, the outer edges of the veil making up the outer edges of the figure's hair, which flows to the altar. A center fold usually forms the bridge of the nose, with deep eye sockets on both sides where the veil is folded inward casting a shadow...

"The effect, natural or not, is stunning to most who come to view Christ's face. Some see it immediately. Others return again and again before they see it...

"Most who come to the church leave visibly moved by their experience..."

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From STATE--page 50

May 9, 1977. THE DAILY ITEM, Sunbury, Pa.
By Jim Merkel

"Within the folds of the cloth, there dwells a mystery," Merkel wrote.

He interviewed many visitors: A Shamokin policeman said, "he believes it's real"; a couple of hippies from Texas, "He looks like the Lord himself"; Ed Rutkowski from Columbia, Md., "I saw the image, but I believe it is the way it was folded..."; a woman from Cressona, Pa., who said, "We all saw it. I believe it's an image of Christ."

The following day Merkel interviewed other clergy. He quotes: The Rev. Gordon F. Kurtz, pastor, First Baptist Church, Lewisburg, "I think it is just sheer happenstance, I don't think there's anything significant to it at all."

The Rev. Dr. Phillip R. Jones, pastor, First Presbyterian Church, Milton, said, "There could be something to it...if anybody can see the vision of Christ anywhere, I'm delighted by that...there's nothing impossible with the Lord."

Pastor Bob Blaylock, First Baptist Church, Northumberland, said, "I feel that God's revelation of himself is through the Word of God. Therefore there is no need for visions, images or revelations."

Most other clergy, both Protestant and Catholic, expressed positive views, according to Merkel's report.

In another article of May 11, Merkel interviewed business firms in and around Shamokin asking if they profited from the crowds visiting at Holy Trinity. Most reported that they had little additional trade. Several center city gasoline station attendants complained, "They drive us crazy asking for directions to the place (church). Sometimes there's over 100 drivers a day asking directions."

The manager of the Amity House Restaurant reported, "A substantial increase in business."

The Sunbury writer, in another story on May 13, reported on Father Knutti's avocation, that of a radio communicator, both on the amateur

circuit and for the Army's MARS communication network.

Knutti tells Merkel that some of the thousands and thousands of visitors have picked up hymnals and prayer books for souvenirs and worn holes in the church carpet.

In a final reporting on May 14, Merkel spoke with John A. Brightbill, a lay reader at Holy Trinity, and a parish member for 54 of his 59 years. Brightbill often lead prayer sessions to give Fr. Knutti some needed relief. He told Merkel, "I've just come to know Jesus in the last few weeks. I would say since this appearance has come, life has a new meaning for me."

Merkel's story concludes with his own comment: "It will not be known until Friday (Ascension Day) whether the image will disappear. But, it will disappear. What will remain will be a shrine to Christ's presence at the altar, seen or unseen."

May 18, 1977. STANDARD-SENTINEL, Hazleton, Pa.
By Phil Sarno

This story, with four photos, takes almost a full newspaper page. Sarno's story begins: "Is it mind over matter? Or, as one person who had not visited the scene said, 'If you're deeply religious you see it, if you're not, you don't see it.'"

The writer describes in extended detail his feelings as he looks for the image. His comment: "However, it did appear as though the one shadowed area on the right took on the form of the Blessed Mother in her religious robes yet, a full glance at the front of the cloth enables one to make out the shapes of eyes and a nose. The darkened section, described as the figure of the Holy Mother, also takes on the appearance of the long hair which Jesus Christ had during his stay on earth."

Sarno's story continues with interviews with visitors and members of the congregation, including Pat Knutti, Violet Burrows, John Brightbill, and others.

His well written story concludes:

"Believer or non-believer—or just curiosity seeker—but people are going through great

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expense to come from long distances away to see the image and those with 'faith' are assured they have seen a miraculous Vision."

May 22, 1977. THE GRIT, Williamsport, Pa.
By Ronald D. Smith

Smith reports that visitors from all over North America are streaming into tiny Holy Trinity Episcopal Church, Shamokin. "People who see the Holy Face (not all do) say they have been touched by God. Even those who do not see Christ on the simple veil have reported a holy feeling about the church. The story continues with reports of visitors from the West Coast, Texas and all points between; that the church is kept open 12 hours a day to accommodate pilgrims seeking prayer and anointing by Fr. Knutti.

"They all come to see and pray to the same God," the rector's wife told the reporter.

May 30, 1977. TIME MAGAZINE
By Marion Knox

Ms. Knox spent several days in Shamokin and in the church, interviewing Mrs. Knutti, members of the congregation including myself, and talking with pilgrim-visitors. Her personal description of the Image as she saw it: "...a vague impression of two eyes, a jaw line, a nose and possibly hair. It's perfectly visible, just as you can spot a horse in a cloud after someone has suggested it is there."

Mrs. Pat Kovaleski, of Mount Carmel is quoted by Ms. Knox as saying: "This is my fifth visit—I see it differently each time, but my reaction is always one of awe."

May 10, 1977. PEOPLES WEEKLY
By Greg Walter

Story with two photos, one of the altar, the other of Fr. Knutti. After briefly relating how the Image was first seen and announced by a nine-year-old girl, Walter quotes cynics who comment on the possibility of a hoax; that the cloth has been tampered with and that collection plates around the church have been filled with hundreds of dollars each day...and, that the tenders of the veil are none other than Father Knutti and his wife, Pat.

(Author's note: Six months later, the same writer, Greg Walter, wrote another article on the Image for the Philadelphia Magazine, an article which is reviewed later in this summary.)

June, 1977. THE CHURCHMAN
Official publication of the Episcopal
Diocese of Central Pennsylvania

This issue carries two articles concerning the Image at Holy Trinity. The first cites the case of a boy who plays truant from school, visits the church, stays all day and then, decides to ask for Holy Baptism. (His wish was granted.) The second article is a full reprint of Bishop Stevenson's letter to all 70 Episcopal parishes in the diocese. The bishop, after personally visiting Holy Trinity, writes, in part:

"Frankly, we don't know what this image may mean. We do know that God can reveal Himself in any way He may choose. We also know that most go away from Holy Trinity Church feeling refreshed and restored. This is a blessing in itself..."

"We must not go to Shamokin, then, to worship a veil. We go to praise and adore the one, true, living God, who has revealed Himself through Jesus Christ, Our Lord.

"The Lord has been very good to us, therefore we rejoice!

"Alleluia!"

November 15, 1977. THE MIDNIGHT GLOBE

This tabloid publication, distributed throughout the United States and Canada, devoted two-thirds of a page to five photos and a story captioned: 'The Face of Christ Appears—and Heals!' The article tells of the "healing" of a blind physician from Rochester, N.Y., who was led to Holy Trinity's altar rail for prayer and anointing. He told his companions who sought to lead him back to his pew: "Don't bother, now I can see!"

Mention is made of a man, deaf for 15 years, who had his hearing restored after looking at Jesus' face at the altar.

When asked for an explanation, Fr. Knutti told the reporter, "I think our Lord is trying to tell us

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something...I'm sure He will reveal it in time."

The tabloid newspaper went on to say that less than two per cent of the visitors were unable to see the Image...which the reporter said resembles that on the famous Shroud of Turin. Adding, that some skeptics have walked away from the church convinced they've seen Christ. "Everybody has gone away," Fr. Knutti said, "as a changed person."

November, 1977. PHILADELPHIA Magazine
By Greg Walter

This expertly-written story, captioned simply "IT," was published in an eye-catching double-page photographic layout in the November, 1977 issue of PHILADELPHIA magazine.

The author, Greg Walter, was reared in nearby Ashland, just 20 miles east of Shamokin in Pennsylvania's anthracite coal region. He made several trips, totaling a week or more, to Shamokin and Holy Trinity.

At the time of his visits he was suffering from a debilitating illness which was apparent to Fr. and Mrs. Knutti and parishioners. He attended Mass and healing services frequently during his stay. At the urging of church-related friends, Walter presented himself to Fr. Knutti for healing prayer, the Laying on of Hands and anointing with Holy Oil. Later, he gratefully acknowledged to his parish friends around the daily after-Mass coffee table, that he had been greatly helped by Fr. Knutti's ministrations. However, he made no mention in his story of his illness or of the priest's healing services.

When the PHILADELPHIA magazine and Walter's article, "IT," reached the parish family and others in Shamokin, there were strong and mixed emotions—mostly negative. Many felt he wrote as an ingrate after receiving neighborly hospitality and a personal healing experience. Others pointed to false and derogatory statements in which he referred to Shamokin as, "A tiny, decaying village resting on coal slag..."; to Shamokin Creek as, "...a orange-bedded creek of acid water..." and to the Coney Island Restaurant which "serves only hot dogs marinated in an unspeakable graying liquid...." Tom Brennan, the News-Item's executive editor, termed Walter's article, "A

cheap shot—and his snide remarks as pointless and tasteless."

On the other hand, Walter's story is carefully researched for church history and background and for social problems related to high regional unemployment.

"IT" begins with a sincere and reverential account of a boy in a wheelchair, in church, with his head in Fr. Knutti's arms as the priest prays for his recovery. Walter closes his article with the same boy sitting in his wheelchair outside the church with a broad smile of renewed faith. For contrast, the writer quotes a practical-minded visitor who exhibits an instant photo he just made of the tabernacle and veil and exclaiming:

"Holy Christ, you can see It clear as a bell!"

Walter used all of his manifest writing skills and ingratiating personality to produce an in-depth, but at times flippant, reporting of an event which changed lives and strengthened the faith of thousands of believers and unbelievers.

Events which followed are significant.

Not a single visitor to Holy Trinity admitted seeking out the church because of reading "IT" in the PHILADELPHIA magazine.

On the other hand, hundreds of visitors from all over the United States and Canada came into Holy Trinity carrying copies of the June, 1981, issue of GUIDEPOSTS, a church-oriented (not Episcopal) magazine, published by the Rev. Dr. and Mrs. Norman Vincent Peale.

GUIDEPOSTS featured an article, "Miracles at Shamokin," written under the by-line of Marlin Burrows, a life-long parishioner. Burrows tells in moving detail how he was relieved of his suffering from cancer through the healing touch and prayer of Father Knutti.

March 5, 1978. SUNDAY PATRIOT-NEWS, Harrisburg
By Pattie K. Mihalik

This story, with a large photo of the Image taken by her husband, Andrew, and written nearly a year after the appearance of the Image-Apparition, re-tells the accounts of the original viewing and of its affect on parishioners and

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Members of the Vestry

Holy Trinity Episcopal Church

Shamokin, Pennsylvania 17872

— 1977 —

Walter Avery, *Senior Warden*
Robert Wolfe, *Junior Warden*
Robert D. Kessler, *Treasurer*
H. Robert Mattis, *Esq.*
Charlotte Pond
Herbert Payne
Barbara Kessler
Marlin Burrows
Lester R. Reigle
Richard R. Keiser
Helen Keiser
Marvin P. Beck, *Clerk*

— 1985 —

Arthur Payne, *Senior Warden*
Robert Wolfe, *Junior Warden*
Robert D. Kessler, *Treasurer*
H. Robert Mattis, *Esq.*
Walter Avery
Richard R. Keiser
Nicholas Keiser
Mary Taylor
Carol Zaborney
Robert H. Wilde
Charlotte Pond
Barbara Kessler, *Clerk*

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visitors. She quotes Fr. Knutti as saying, that because of the coming of the Image, "Now, I can safely say our entire parish is unified. The change is beautiful to see."

The writer mentions that Knutti responded to letters and even phone calls from Europe, asking for prayers and for healing. She tells of his patient compliance with pleas from late-arriving visitors from distant points, seeking his healing ministry after the church doors were closed for the night.

The writer also reports that clergy of many faiths—including a priest from Vatican City State—have visited Holy Trinity during the past year.

October 12, 1980. SUNDAY PATRIOT-NEWS, Harrisburg
By Karl A. Hoffman

At this time, three and a half years after the appearance of the Image at Holy Trinity, I was a correspondent for the Harrisburg Sunday newspaper.

This story contrasts the 1980 calm and quiet atmosphere prevailing inside and outside the church with the 1977 crowds, police control of traffic and the almost constant services from

early morning until late at night.

Hoffman's story recalls that Fr. Knutti resigned his pastorate in mid-1978, after reaching church-mandated retirement age (72), and that his place was taken by the Rev. Richard A. Randall, from the Brookville and Punxsutawney area of west central Pennsylvania.

When invited to assume the rectorship at Holy Trinity, Father Randall made clear his deep concern as to whether he was wanted as a custodian of a shrine, or to fulfill his preferred role as a parish priest. When assured by the parish's visitation committee that he was wanted primarily as a priest, he accepted the invitation to come to Shamokin.

June, 1981. GUIDEPOSTS

Published by the Rev. Dr. and Mrs.
Norman Vincent Peale.

Of the hundreds of newspaper, magazine and television presentations, none had more impact than the first-person story, "Miracles in Shamokin," under the by-line of Marlin Burrows, a life-long member of Holy Trinity parish, telling of his "miraculous cure" from cancer before the Image.

Dedication

This booklet is dedicated to

The Glory of Almighty God

and to the

Rector, Wardens and Congregation

of

Holy Trinity Episcopal Church

Also to

The memory of my departed loved ones

— by —

Karl A. Hoffman

Parishioner since 1943

Sometime Vestrymen, Clerk and Senior Warden

— † —

Acknowledgements

- The Rev. Richard A. Randall, Rector, Wardens, Vestry and Congregation of Holy Trinity Church, for their invaluable support and contributions to this booklet.*
- My loyal wife, Helen, for her understanding and encouragment during production of this booklet.*
- To my Lord and Savior Jesus Christ, for granting me the inspiration and strength to begin and complete this historical project as a Memorial Gift to my beloved Church.*

HISTORIC NOTES

- Dec. 11, 1854—1st recorded Episcopal Service in Shamokin and occasional services held until 1856.
- May 15, 1865—Trinity Parish Organized.
- Nov. 7, 1865—Cornerstone laid for first church on property donated by Charles Helfenstein.
- April 29, 1866—Church destroyed by a Gale and rebuilt by May 11 for 1st Confirmation Service with Bishop Vail of Kansas.
- 1876—An addition of 25 feet was made to the church.
- 1881—A bell was purchased and a tower was added to the church.
- 1890—Plans were made and construction began on the present church. The Old Church was moved and used as the Parish House.
- Feb. 11, 1892—Dedication of the Present Church.
- June 7, 1912—Church Consecrated by the Bishop having become debt free.
- 1927—New Parish House constructed replacing the Old Church.
- 1931—Window above altar installed and the Reredos and Altar replaced.
- 1940—St. Mary's Altar added.
- 1952—Present Organ purchased.
- 1960's—Choir and Organ moved to rear of church, and the sanctuary was enlarged.
- Jan. 27, 1975—Annual Meeting adds "Holy" to the title of the Parish.
- June 6, 1982—Bell Tower Mosaics blessed and installed in honor of 90th Anniversary of the church.

*Above researched and published by the Rev. Richard A. Randall,
Rector, June 2, 1985.*

Holy Trinity Episcopal Church

Shamokin, Pa. 17872

NOVENA

TO OUR BLESSED LORD IN THE MOST HOLY SACRAMENT OF THE ALTAR

Blessed Lord, I thank you that I am able to see you present on the Tabernacle.

You said to Thomas, "Blessed are those who do not see and Believe" and I am truly sorry that I have been unable to see you so many times through your presence in the Most Holy Sacrament reserved in the Tabernacle.

Give me grace, so that my faith will be sufficient to always see you, not only here, where you are visibly present, but in every minute of my life, when I am unable to come into a Church to adore you.

Let me see you in all people and let them see you in me.

As I kneel before you, Bless me Jesus through this miraculous Vision and speak to me as I listen. Amen.

P R A Y

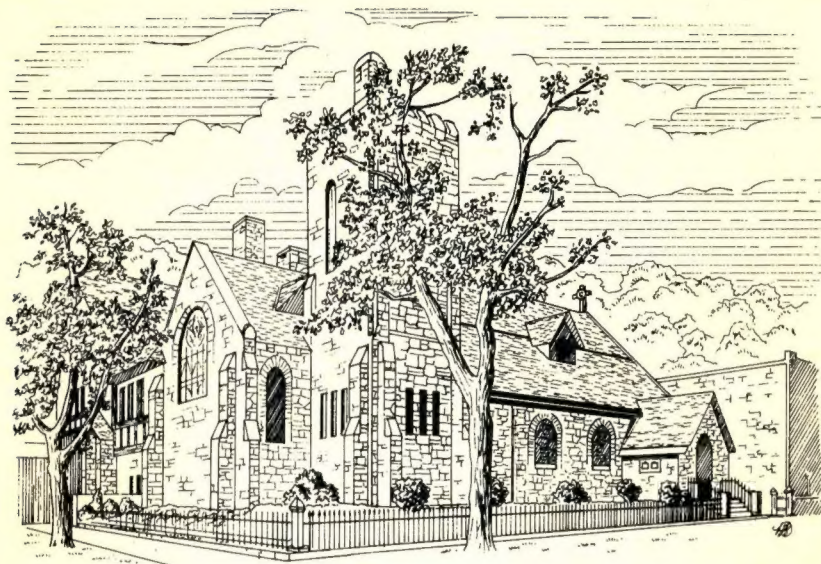
Blessed Jesus, I kneel before your presence in the Most Holy Sacrament of the Altar. I am filled with sorrow for the many sins I have committed and I want you to know that I am truly sorry that I have crucified you over and over again by my sinning. I know that by truly repenting You will take them away. Have mercy on me Jesus . . . forgive me and accept me as you accepted the many sinners who came to You with humble and contrite hearts.

Let my sorrow be replaced with the joy I feel in your visible presence on the Altar. Accept me as a sinner who has returned to your fold. Fill me with your presence in my heart and in my mind and spirit. Come into me and take possession of my very being. Let Your sacred presence be visible in and through me to others so that I can witness to your love by my love for others.

Come, Lord Jesus and take me . . . I give myself to You to use in any way to further the coming of your Kingdom. Speak to me now as I remain silent.

Thank you Jesus

Original NOVENA written in Spring of 1977, by the Rev. Frank R. Knutti, then Rector of Holy Trinity. First copies mimeographed; later printed as above. More than 110,000 copies mailed and given to church visitors.



Holy Trinity Episcopal Church
Shamokin, Pa.